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# KACHAHRÍ TECHNICALITIES

*or*

OR

A GLOSSARY OF TERMS

RURAL, OFFICIAL AND GENERAL

IN DAILY USE IN THE

**COURTS OF LAW**

*AND IN ILLUSTRATION OF THE*

TENURES, CUSTOMS, ARTS AND MANUFACTURES

OF

HINDUSTÁN.

BY

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## PREFACE TO SECOND EDITION.

MORE than a quarter of a century has passed since the author, as an aid to his own memory, at the beginning of his official career, commenced the preparation of the list of oriental terms which afterwards, at the suggestion of others, developed into the first unpretending edition of this work.

A few months ago it was mentioned to him by the printer, that though the book had long been out of print, it was still often asked for. Hence it occurred to the author, now that his official career is drawing to a close, to pass a revised version through the press, enlarged by the many additions which time and opportunity have placed at his disposal, and which it is hoped, will make this book not less acceptable than its predecessor proved to be.

It may here be mentioned that in no sense does this work aspire to the dignity of being considered a Dictionary. Of these Forbes and Fallon and Durgá Parshád have given us ample store. But there are things in this little book, culled from many different sources, which should be within easy reach of the official student, as well as the non-official enquirer, but which are not to be found in Forbes, or Fallon or Durgá Parshád; and a desire to supply this requirement, more especially with reference to that portion of the alphabet which was not completed in Sir Henry Elliott's unique Supplemental Glossary, to which he is indebted for much information in the earlier portion of this volume, is the author's justification for troubling the world with the present more matured edition of the labors of his official youth.

PATRICK CARNEGUY,

*Commissioner of Rai Bareilly.*



# KACHAHRI TECHNICALITIES.

## A.

AB, *s.* water: —*i járí* or —*i rawán*, running water: —*i shor*, salt water, sea: —*o hawá*, climate.

ABAD, *s.* abode, residence; cultivated, flourishing, populous (also *ábádan*): *ábádání* prosperity, population (also *ábádí*, but this word is more generally used for the village proper, the inhabited place): —*báshí*, the assessment on land brought into cultivation for the first time: —*kár*, a reclaimer of waste land; *haqq ábádkárí*, the right of such an one.

ABAI, *a.* ancestral, paternal (from *ábá*, fathers).

ABAS, *a.* vain, absurd, profitless.

ABHAM, *s.* uncertainty.

ABI, *a.* irrigated land, particularly land irrigated from tanks, *jhíls* or streams, as distinguished from *cháhí* (q. v.).

ABIJ (or *nirbáj*), *s.* grain that does not germinate.

ABKAR, *s.* a distiller of country spirits. *Ábkárí* the Government excise system. Under native rule the *ábkárí* was included as an item of *sáyar* in the revenue engagements of the proprietor of every estate, and he made his own arrangements with the *ábkárs* resident thereon. Under this system there were one or more distilleries in almost every village of wonderfully simple construction, consisting of an oven or (*chúlhá*) and reservoir (*garhá*). In the latter were placed earthen vessels (*kúndá*), into which was poured the material to be prepared by means of a wooden ladel (called *laukí*, *duíá*, *potná*, *putárí* or

## KACHAHRÍ TECHNICALITIES.

*karchhá*). The liquors made were named *rásí* or 4th quality, which sold at  $3\frac{1}{4}$  *ánás* a *ghará*. *Tharrá* or 3rd, at  $6\frac{1}{4}$  *ánás*; *phúl* or 2nd, at 12 *ánás*; and *ṭapká* or 1st quality which brought 12 *ánás*. Clay pot measures ran thus; an *adhelhá* contained 4 *chitáks*, a *paisahá*, 8 *chitáks*, a *takhá* 1 *ser*, and a *ghará*, was equal to 8 bottles.

Under British rule the privilege of distilling used to be farmed out according to *parganas*, *tahsils* or districts, and the lessee made his own arrangements with local distillers. In 1860 the *Sadar* Distillery system was introduced into Oudh distilling was confined to enclosures under Government supervision; whole-sale and retail vendors were eventually licensed, who paid a still-head duty on all spirit removed under a system of passes, and the primitive utensils of the native rule gave place to masonry tanks, (*hanz*), copper caldrons (*degs*), and wooden beer barrels (*pípá*). The kinds of spirits now distilled are *phúl*, *doátashá* and *rásí*. Spirit is called *ekbára* or *doátashá* according as it passes once or twice through the still. The issue of spirits is confined to nothing over proof or below 30 degrees under proof, the duty being one rupee per gallon on spirit of a strength exceeding 25 degrees under proof, and 12 *ánás* on spirit 25 to 30 degrees under proof.

While under fermentation in barrels the stuff is called *pás*. *Mahuá* ferments in 8 or 9 days in winter, and 5 or 6 in summer. *Gur* takes 15 days or 8 days as the case may be. A *man* of *mahuá* yields 4 gallons in summer and 5 in winter, of a liquor between twenty-five and 30 degrees. A *man* of *gur* in the same way will yield 4 and 3 gallons according to season.—4 gallons of that strength of *mahuá* liquor can be made for Re. 1-13, and from *gur* for Rs. 5-8, the difference of price being in

the raw material only. In most parts of E. Oudh spirit is chiefly made from *mahuá*. The above account removes the false impression that the British system has encouraged inebriety, for it shows that distilleries were much more common, and the liquor sold was much cheaper, during native rule than now.

ABNOSHÍ, s. used of a well from which drinking water is drawn, as distinguished from one for *ábpáshí* (q. v.).

ABPASHÍ, s. irrigation of fields. Irrigation is extensively carried on all over Upper India from wells, both bricked and unbricked, as well as from *jhíls*, ponds and excavated tanks. Some of the rivulets or rain streams are also utilized by damming the current. Where the banks of the stream are sufficiently low, the water is baled out with the *duglá* or bamboo basket swung on double ropes, and worked by a couple of men. Four men are told off to each *duglá*, and each couple works for about half an hour, and is then relieved. A day's work continues for 14 or 15 hours out of the 24, and thus each man has more than 7 hours of it. Where the banks of the stream are too high for the *duglá*, a convenient spot is selected and the well apparatus of the *mot* or *pur* (leathern bucket and pulley) is brought into play. Irrigation from *jhíls*, ponds and tanks is carried on by means of the *duglá*, or the *daurí*; the latter is a smaller and lighter basket than the *duglá*, and is preferred to the latter where the water is deep, and consequently the labour of lifting is greater. Where the water is some little distance from the cultivation and the difference of level considerable, a succession of two and three *duglá*s or *daurí*s may be seen working simultaneously at successive points. These points are called *ríks*, and the water is collected in more or less deep pools at each of them. This system of irrigation is



frequently carried on on co-operative principles. The members combine to work together by gangs until the lands of the whole have been watered. This is in practice found to be more economical than the independent hiring of laborers. In the latter case the daily wage consists generally of three *ser*s of some one of the inferior food grains.

Water is lifted out of wells by means of the *mot* or *pur*, a flexible leathern bucket containing from  $2\frac{1}{2}$  to  $12\frac{1}{2}$  gallons, which is attached by a strong rope to a pulley. In masonry wells the number of *láos* or runs which can be worked at one and the same time, varies from 4 to 20. The average number may be set down at 8. As regards unbricked or *kachchá* wells, more than 2 *láos* are seldom worked. These *láos* are worked by men or women, bullocks and buffaloes. The latter are however comparatively rare; bullocks are preferred and may be said to be the rule. Where men and women are employed, six persons are told off to one *láo*, twelve to two *láos* and so on. These are exclusive of two persons, one of whom directs the course of the water in the field, and the other receives and empties the bucket on its arrival at the mouth of the well. A third man is necessary where bullocks are used, to drive them. Human labor irrigates more quickly than bullocks, but is obviously more expensive, and is only had recourse to, when the cultivator has no cattle or wishes to work more *láos* than he has cattle for. The rate of remuneration in such cases is a daily dole of a *kachchá panserí* (equivalent to 1 *ser* 14 *chks.*) of some coarse grain such as barley, *juár* or *bájrá*. During the irrigating season the same set of men or women will work from early morning before sunrise, to night fall for this pittance. The wage of a worker at the

*duglá* or *daurí* is higher, and is generally a *kachchá* *pan-serí* and a half, (2 *sers* 8 *chks.*) as the labor is far more severe.

The area of land which on an average may be irrigated in one day by either of the methods above described, varies inversely according to the distance from the water supply. It may be generally assumed that about 2 standard *bíghs* can be irrigated in one day by one relief of 2 men working one *duglá* or *daurí*. More than one relief to the *duglá* is the exception. Where two reliefs are available and the distance from the water moderate, from  $2\frac{1}{2}$  to  $2\frac{3}{4}$  can be supplied in a day. These results are of course affected in a diminishing ratio by the number of *ríks*. One *láo* of a masonry well when worked by human labor, irrigates on an average 6 *biswás* standard measure. When bullocks are attached the average is about  $3\frac{1}{2}$  *biswás*. In the case of *kachchá* wells these results may be slightly modified, there is however very little actual difference. The quality of the soil affects the irrigated area in proportion to its absorbent properties. A larger surface of *maṭiyár* land can be irrigated in a day than of *domaṭ*, and similarly a larger amount of *domaṭ* than of *bhúr*, see *berí* and *dhekli*.

ABWAB, s. (pl. of *báb*, a door; chapter) cesses, imposts : —*bejá*, illegal cesses : —*nájáiz*, unauthorised cesses : —*zamíndárí*, cesses levied by the *zamíndár*.

ACHARAN, s. usage, custom.

ACHHUTA, a. intangible; unavoidable.

ADA, s. payment; —*i málguzárí*, payment of government revenue; —*i shahádat*, the act of giving evidence; —*i zar i digrí*, satisfaction of a judgment debt; —*karná*, to pay; —*o bebáq karná*, to pay up in full; —*bandí*, the fixing a period for the performance of a contract or payment of instalments.

ADAB, s. good breeding, politeness ; generally used in pl. *ádáb*, e.g. *ádáb arz* (sc. *kartá hún*), a form of respectful salutation.

ADAL, s. justice, equity ; —*panáh*, protector of justice.

ADALAT, s. a court of justice ; —*bádsháhí*, the king's court ; —*díwání*, a civil court ; —*faujdárá*, a criminal court ; —*khaífá*, a small cause court ; —*mál*, a revenue court ; —*mátahat* or *tábi*, a subordinate court ; —*mukhtár*, a court of competent jurisdiction ; —*muráfa i úlá*, a court of first instance ; —*muráfa i sání*, a court of appeal.

ADAM, s. privation, non-existence ; —*házirí*, default in appearing ; —*pairawí*, default of prosecution ; —*sabútí* or —*i sabút*, want of proof.

ADAT, s. custom, usage, habit ; *jurm ámm khaláiq kí ádat par muassir*, an offence against public morals.

ADIBATAT, s. division of the produce where grain rents obtain into two equal shares between landlord and tenant.

ADIELA, s. half a pice, equal to  $12\frac{1}{2}$  *dáms* or 4 *damrís*.

ADIELI, s. a corn measure equal to half a *chauthaiyá*, (q. v.) [Ságar] : small fractional divisions of land (Garhwál) : half a rupee.

ADHELIA or *adhiá*, s. a proprietor of half a share.

ADHIAR, s. a man who passes half his time in one village and half in another, having establishments in each is said —*karná*, (in Rohilkhand, *adhbár*). *Adhiár* differs from *páhíkásht*, since in the latter the cultivator resides in his own village and merely cultivates in the other.

ADHIART, s. a half share.

ADHIKART, s. proprietor, holder of a right or privilege.

ADIKACHEA, s. a soil lying between the land named *pahara* and the *tarái* in the Saháranpúr district.

ADHKARÍ, *s.* an instalment of eight *ánás* in the rupee either of revenue or of rent.

ADṬU, *s.* property that cannot be given away.

ADUNIJIMNAM, *s.* a leasehold tenure under which artificers and the like receive spots of ground instead of money payments for their work.

AFṬM, *s.* see *afyún*.

AFSAR, *s.* corruption of officer.

AFSHA, *s.* disclosure ; —*i rász*, divulgement of secrets.

AFYAT, *s.* safety ; —*zátí*, personal safety.

AFYUN or *afím*, *s.* opium. The poppy from which it is obtained is termed *post* (q. v.). It requires very high cultivation and is largely grown by *Kurmís*, *Káchhís*, and *Muráos*, who are the best native agriculturists.

AFZUNI, *s.* increase.

AGAIA, *s.* disease affecting rice, which dries up the plant.

AGAR, *s.* aloe-wood, *lignum aloes* (*aquilaria agallocha*, Roxb.); it emits a pleasant odor when burnt and forms one of the chief ingredients of native pastilles.

AGAR, *s.* a salt pit ; the small compartment within it is called *aharí* ; —*í*, a manufacturer of salt.

AGAUND, *s.* the top of the sugar cane cut up for seed ; in distinction to *bel ká bíj*, in which the whole cane is cut up into six or seven pieces. The division of the cane is much more minute in some places : *pat*, comprises the leaves at the top ; *ag*, *agáo*, *agaurá*, *agin* and *gaundí* are the names given to a few inches below the *pat* ; *kanchá*, called also *gúllí*, *palwá* or *phungí*, consists of about a foot below the *ag*, and is chiefly used for seed ; the rest of the cane is called *gánde*, *gándá* or *ganná* : see *úkh*.

AGAUR, *s.* an advance of rent paid by *asámís* to the *zamíndár* in *Jeth* and *Asárh*.

AGHANI, *a.* the produce of the month *Aghan*.

AGHAT, *s.* land held in perpetuity and inalienable.

AGIA, *s.* a small purple flower, growing in poor exhausted lands, and said to burn up other grass. It kills *kodon*, *juár* and even sugar cane, but not *tuár*.

AGOR or —*íá*, *s.* a man to keep watch over the crops (used chiefly in Benares, rarely in N. W.): —*bataí*, a division of the crop after harvest between native governments and their tenants.

AGRAGHARA, *s.* rent-free villages held by *Bráhmans*.

AGRAUHRI, see *ajaurí*.

AGWAR, *s.* the portion of corn first (*áge*) taken from the heap and set aside, for village servants; also, the perquisites of ploughmen in kind. It is fixed by village custom and is nearly universal.

AGWASI, *s.* the body of the plough share.

AHAD, *s.* agreement, contract; —*dár*, holder of a contract; an officer of the Mogal government, who for a commission of 2 or 3 per cent engaged for the revenue of a district and made himself responsible for the balance: —*náma*, document containing an agreement; —*shiknái*, breach of contract.

AHAR or —*í*, *s.* a small pond, smaller than a *pokhar* and *taláo*, but larger than a *talaiyá* and *marú*, (these two last words are generally used to the eastward). In the neighbourhood of Delhi, *johar* is a large pond, *jorí* a middling sized one, and *let* a small one or puddle. Thus *let pání barsá* means 'it has rained but little'. Higher proportions are indicated by *kúnṛ* (a furrowfull) or *kíurí bhar* (to the extent of the bed of a garden), or *nákátor* (so much as to burst the embankment) *pání barsá*. *Taláo* is in Delhi generally applied only to masonry-lined tanks. In the Doáb and Rohilkhand the words more generally known

are *ságar*, *taláo*, *pokhar*, *ḍabrá* and *livár*, *talarí* and *garhi-yá* or *garhelá*, *ságar* being the largest. *A'har* is also a salt-pit, a trough for watering cattle, a drain.

AHARÍ, see *ágar*.

AHI'TA, s. one set to watch ripe grain and prevent its removal before the demand is paid (more commonly called *shahna*).

AHKAM, s. (pl. of *hukm*), orders, rules; —*i majáriya*, existing rules.

AINDA, s. future; futurity; in futuro.

AINDAN, s. a lawyer; from *áin* law and *dánistan*, to know.

AIWARA, s. a cowshed in the middle of a *jangal*.

AIZAN, *ad.* ditto.

AJARA, s. or *ijára*, a sale of usufruct, a farm of land or revenue (one of the coercive processes for realising the land revenue). See *Názim*.

AJAULÍ, s. perquisite of the lower castes from the threshing floor (Benares); derived from *anjalá* or *anjali*, i.e. as much as one can carry in the two hands joined.

AJAURÍ, s. (E. Oudh) or *agrauhrí* advances, particularly to agricultural laborers.

AJMU'D, s. parsley (*apium involueratum*).

AJWAIN, s. a kind of lovage much used by horse-dealers (*ligusticum ajawan*, Roxb.), aniseed.

AK, s. a sprout of sugar-cane. Also gigantic swallow-wort (*asclepias gigantea*), more commonly called *madár*, which is a common shrub all over Upper India, and of high repute amongst native practitioners.

AKAD, s. contract, agreement; —*bandí*, concluding of a contract; —*i bai*, contract of sale; —*i tahrírí*, written contract; —*i sabání*, verbal contract.

AKAIA, s. one of the sacks or baskets of a pannier.

AKAN, see *godhar*.

AKAR, s. *jamā* or rent.

AKASBEL, s. the air creeper (*cuscuta reflexa*?). It has no roots or leaves, but grows luxuriantly on the tops of trees. Also called *amar-bauriá*, or the undying creeper, under which name it is much used by natives to cure rheumatism, and in alchymy is considered very efficacious as a transmuter of metals.

AKHA, s. a pair of grain bags used as panniers.

AKHAZ, s. taking, seizing; —*i bejá*, illegal seizing, exaction.

AKHBAR, s. news-paper, pl. of *khabar*, news, —*nawís* news-writer.

AKHRAJAT, see *ikhráját*.

AKHTÍJ, s. the 18th day of *Baisákh* on which cultivators generally adjust the obligations incurred to provide for the *rabí* crop. It is to the *rabí* what the *diválí* is to the *kharíf*, the day appointed for settling the accounts of the past harvest. See *barábháo*. It is proper on the *akhtíj* to commence the manufacture of agricultural implements and to feed *Bráhmans* as well as to eat new grain, which till then scrupulous men generally forbear doing. A plough is also slightly passed over the fields to secure good luck, but to sow seed on that day except on certain conditions, is unlucky. *Pás amáwas múl bin, bin ruhín Akhtíj, Srawan bihání sráwaní brithá na bowo bíj*. Throw not your seed in the fields when *Sráwaní* (the last day of *Sáwan*) does not fall in *Srawan* (Capricorn) *Akhtíj* (18th day of *Baisákh*) in *Rohaní* (Taurus), and *Amáwas* (15th day of *Pás*) in *Múl* (Sagittarius). It will simply be wasting your grain, for these being unlucky days it will never germinate.

AKOR, s. a bribe; the coaxing a cow or buffalo, which has lost its calf to eat grain, (called in Benares *toríá*). *Akor*

or as it is sometimes pronounced *kor* is also applied to the food a laborer eats in the intervals of work in the open field.

**AKRA** or *ankrî*, s. a grass or vetch (*vicia sativa*), something like *masûr*, and used as fodder. It grows in fields under spring crops, creeping round the stem of the young plant and checking its growth.

**AL**, s. sometimes used in the N. W. for *pana*, a division of a village. The *morinda citrifolia*, the roots of which yield the permanent red dye used for *khârûâ* cotton cloth. It is a hardy plant rarely affected by drought, and not productive till the third year of its growth. It is cultivated in many provinces. In the peninsula the best comes from Mysore. In the N. W. P. that of Hutta and Bundelcund are most prized, and the chief place of sale is Músánagar in the Doáb. It is grown only in *már* and *kábar* soils and when ripe is dug out of the ground with narrow pick axes, every care being taken to save from injury the small roots, the bark of which yields the most valuable portion of the dye. It is not an exhausting crop and is usually followed by grain.

**ALA**, s. (sometimes pronounced *ál*, *áhal*, *áli* or *áel*), wet, moist; land saturated with water, especially rain water.

**ALABD**, s. signature.

**ALA-HAZ-AL-QIYAS**, *ad.* in the manner, likewise, similarly.

**ALAS**, s. laziness, sloth, as in the proverb; —*álas, nínd wa jamuháí, ye tinoṇ daridra ke bháí*, sloth, sleep and yawning are the three brothers of poverty.

**ALAT**, s. tool, instrument; —*i káshthkárí*, implements of husbandry.

**ALI**, s. a land measure equal to 4 *bísís*, and of which 9 make a *júlá*, (Garhwál and Kumáon).

**ALMARÍ**, s. a chest of drawers, book-case, an almirah.



**ALO**, *s.* a portion of unripe corn (Benares.)

**ALTA**, *s.* more generally called *mahawar*, balls of cotton impregnated with lac dye, manufactured in all large towns where *jangal* produce is obtainable.

**ALTAMGA**, *s.* the royal signet; under the Mogal government a royal grant. Our government has ruled that such a grant is rent-free in perpetuity, hereditary and transferable, though it is more than doubtful if such were originally the case.

**ALUF**, *s.* thousands.

**AMAD**, *s.* arrival; income; — *o raft*, intercourse, imports and exports.

**AMADAGI**, *s.* readiness, alertness; — *i sharr o fasád*, intended breach of the peace.

**AMAL DASTAK**, *s.* *amal sanad* or *amal patṭa*, a deed appointing an agent or granting authority to collect rents.

**AMAN**, *s.* low lands yielding one crop a year.

**AMANAT**, *s.* the office of an *amín*: — a deposit, a trust; — *díwání*, deposit in a civil case; — *fanjdárí*, deposit in a criminal case; — *khás*, special deposit; — *mál*, revenue deposit; — *men khiyánat*, breach of trust.

**AMANI**, *s.* land managed by a collector on the part of government, called also *khám* or *khás*.

**AMARBAURIA**, see *ákás bel*.

**AMBARARI**, *s.* a house tax from which *Bráhmans* and village officers are exempt.

**AMDAN**, *ad.* wilfully, deliberately, purposely.

**AMDANI**, *s.* imports, revenue, receipts; the season in which merchandise arrives.

**AMEZISH**, *s.* mixture, adulteration; conspiracy.

**AMIL**, *s.* a ruler, officer, agent; collector of revenue (see *násim*); — *níám*, an officer who conducts sales.

**AMIN**, *s.* a trustee, curator; a native surveyor; in the days

of native rule in Oudh, an officer of justice presiding over a court of first instance, (*muráfa i úlá*) for the hearing of cases in all departments that might be made over to him from the royal office. The appeal lay through the king's office to the *mujtahid* or high priest. *Amíns* usually held their courts at Lucknow, but they frequently made local enquiries, and latterly there were *amíns* in attendance at the head-quarters of the *názim* also.

AMLAH, s. ministerial officers, officials.

AMLAH, s. landed possessions, real property.

AMM, a. common, general, public, ordinary. The antonym of *amm* is *khás*.

AMNEK, s. cultivators in central Oudh who enjoy privileges as to rent by virtue of their caste, such as *Bráhmans*, *Chhattrís* and *Káyaths*. In the same quarter cultivators of the proprietor's family are called *bhaiyáchára* or *bhaiyá*, while ordinary cultivators are termed *raiyaí*. All three classes were pronounced by our Oudh laws to be devoid of rights, though they were favored by long prevailing custom (see *kúr* and *kabzadári*). In E. Oudh and Azimgarh such high-caste cultivators are termed *ashráf*, while the low-caste cultivators, such as *Kurmís* and *Ahírs*, are called *arzal*.

ANA, s. the sixteenth part of a rupee, used to express the fractional shares in a coparcenary estate (either *samíndá-rí* or *patídá-rí*), the rupee being taken to represent the whole. The sub-divisions of the *ána* are in this case as follows: 1 *ána* = 12 *pái*; 1 *pái* = 20 *kránt*; 1 *kránt* = 9 *jau*; 1 *jau* = 12 *til*.

ANABHU, s. usufruct.

ANAHAT, s. a second deposit of any thing in trust.

ANAJ, s. grain, usually mispronounced *náj*.

ANANDI, s. an inferior quality of transplanted rice.

ANARDANA, *s.* a species of millet, so called from its resemblance to the seed of the pomegranate.

ANDHI, *s.* a hurricane or storm.

ANG, *s.* the demand of the land owner on each head of cattle for pasturage (Delhi).

ANGAN or *angná*, *s.* a court-yard, an enclosed area near a house.

ANGAUNGA, *s.* perquisites from the threshing-floor to the *Bráhma*n, *Purohit*, *Gurú*, grazier and village god (Benares). In the N. W. the corresponding term is *siáodí* or *thapa*, and in Bundelcund *anjali*. From the time of distributing the *angaungá* to the time of weighing, profound silence is observed and many ceremonies performed.

ANGAURIA, *s.* a ploughman, allowing the use of a plough, instead of paying wages in money or kind (Benares); also called *jítará* (Bundelcund and Rohilkhand).

ANGHRAI, *s.* a tax formerly levied on cattle.

ANGREZI, *a.* English; in Oudh, the period since annexation, as distinguished from *nawábí*, that before annexation.

ANGWARA, *s.* the proprietor of a small portion of a village (E. Oudh and Benares). Also reciprocal assistance in tillage (Oudh), which is also called *dangwára*, *harí*, *har-sot* or *jíta*.

ANJALA, *s.* as much as can be held in the cavity formed by joining the two hands together in the shape of a bowl.

ANJALI, *s.* same as *anjalá*, but chiefly current in Bundelcund. Also a mode of salutation by carrying the hands in that form to the forehead, see *angaungá*.

ANJAM, *s.* end, termination; —*dená*, to perform a duty.

ANJAN, *a.* ignorant, unwitting.

ANJAN. *s.* a grass used largely as fodder.

ANJANA, *s.* an inferior kind of rice.

ANK or *ánk*, s. figure; unit; number; amount; a share (central Doáb); —*bandí*, an adjustment of rents *asámí-wár*, by the *málguzár*, at the close of each harvest; —*dár*, a sharer in possession of land by inheritance, on which land the *jama* is equally distributed over each cultivated *bígah*.

ANKRÍ, s. a crooked fork.

ANNAPRASAN or *pasaní*, s. the ceremony of first feeding of children with grain, which usually takes place six months after birth.

ANOLA, s. (*phyllanthus emblica*), a kind of myrobalan. The fruit (known also as *bijí* or *dhátrí phal*) is acid and used to cure cutaneous eruptions. The tree is worshipped by agriculturists on 11th of *Phágun* (hence called *ánola* or *aunla ekádasí*).

ANTARBED, s. the old name for the lower Doáb, extending from about Etawah to Allahabad. Occasionally it is used to signify the whole Doáb lying between the rivers Ganges and Jumna.

ANUA, s. the place where men stand who throw the *daurí* (q. v.) see also *berí* and *boka*.

AOKAN, s. straw and grain heaped up (Benares) see *gaṭah*.

AOKHAL, s. land reclaimed from waste and brought under cultivation.

AOLÍ, s. a mode of estimating by the ascertained produce of a *biswa*, that of a *bígah*, (E. Oudh). Halving the number of *sers* yielded by a *biswa*, gives the produce in *mans* per *bígah*. Conversely, doubling the number of *mans* per *bígah* gives in *sers* the produce per *biswa*.

AORÍ, s. the bank of the pond or rivulet down to the water's edge, applied generally to signify a piece of dry land left uncultivated.

APIL, s. appeal; —*ám*, regular appeal; —*khás*, special appeal.

AR, s. a ladle used in sugar factories (E. Oudh). A goad.

AR, *s.* abbreviation of *arara* (q. v.) [Benares].

ARABA, *s.* a Turkish cart.

ARAI, *s.* a goad at the end of a whip.

ARAND, *s.* the castor-oil plant (*palma christi*).

ARAQ, *s.* juice; hence our word arrack.

ARAR, *s.* outsheds for cattle; harvest-floor for *mahuá* blossoms (E. Oudh and Benares).

ARARA, *s.* also *karará*, steep bank of a river, pond or tank.

ARARI, *s.* the old established measurement of a field. A man says his *arári*, is so much, say two *bíghs*—and though modern measurement may rate it higher, he will not consent to any change (Benares).

ARAZI, *s.* land, pl. of *arz*; —*ábádí* or *basgit*, the village site which is unassessed; —*bág*, grove-lands (see *bág*); —*behan* or *behnaur*, seed beds, nurseries; —*jangal* or *uftáda*, waste lands; —*khalisa*, revenue-paying lands; —*muáfi*, revenue-free lands; —*mutnáza*, lands in dispute —*partí*, fallow lands; —*shámilát*, lands held in common; —*shor*, salt lands; —*sír*, home lands (see *sír*).

ARB, *s.* a hundred *krors* or millions.

ARBAB, *s.* pl. of *rab*; possessors, lords; —*i adálat*, the officers of a court —*i nishát*, prostitutes; *dároga i arbáb i nishát* superintendent of a Lock Hospital.

ARDAWA, *s.* ground meal. When made of equal portions of gram and barley, it forms almost universally in Upper India, the food of horses kept by Europeans.

ARF, see *urf*.

ARGH, *s.* the ceremony of making a libation of water between the threshold and the spot where the first bundle of corn is deposited after being brought home from the threshing ground. Also the placing on the threshold, at seed time, a cake of cowdung formed into a cup, filling it with corn, and then pouring water upon it.

ARHAR, s. a species of pulse (*cytiscus cajan.*) Often called *tuár*, though *tuár* is properly another and larger species. *Arhar* is used in the Isle of France as an intermediate crop with sugar-cane. Easily injured by frost.

ARHAT, s. a wheel for raising water used chiefly on the banks of the Jumna.

ARHATTÁ, s. a client, broker, agent, dependant.

ARHWAL, s. a day-laborer (E. Oudh and Benares).

ARIYAT, s. borrowing anything which is itself to be returned, not its value, or a duplicate.

ARSATH, s. a monthly entry or abstract of several accounts, a monthly *jama-kharch*.

ARWAN, s. (used in Rohilkhand and the Upper Doáb for *newán*, the first cuttings of corn, not taken to the threshing floor, but brought home to be eaten by the family (every member of which tastes it seven times), and presented to the *Lares* and *Bráhmans*. It is not cut without previously ascertaining the fortunate moment for commencing the harvest. In the *kharíf*, *shámákh*, in the *rabí*, barley, is the grain used in the *arwan*. The season is of course one of festivity: *phúlá phúlá kyún phire ? ghar arwan áyá ; jhuká jhuká kyún phire ? piyáda áyá*, (why so happy ? because the *arwan* has been brought home ; now why so downcast ? because the tax-gatherer has come ?) see *diṭhwan*, *júrí*. Also called *dadrí*, *awasí*, *kawal* and *kawárí*.

ARWI, s. a species of *arum*, an esculent root, also called *kachálú* or *ghúyán*.

ARZAL, s. see *annek*.

ARZDASHT, s. an address or memorial, so called from its initial word.

ARZI, a. accidental, casual, not inherent, temporary.

ARZIDAWÁ, s. plaint. *Jawábdawá*, plea, reply.

ARZI-MARAMMAT, s. petition of amendment.

ARZ-IRSAL, s. the invoice accompanying money remittances.

ASALTAN, ad. by personal appearance, in person.

ASAMI, s. a cultivator. There are in these provinces two classes, those who hold at fixed rates, and those who are tenants at will. The former cannot be ejected so long as they pay their rent, and meet their engagements, and their heirs are entitled to succeed them on the same terms. They have no proprietary right, such as planting a garden or locating a laborer, their simple right is to till or provide for tillage. The latter class have no right extending beyond the term of their lease. The former are called *chhaparband*, *khudkásht*, *kadímí*, *maurúsí*, *hakdár*, &c. all of which terms imply attachment to the soil and prescriptive right. Those who have no such right are called *kachchá asámís* or *páhíkásht*. See under these words, and also *kabzadárí*, *raiyat*, and *shikmí*. Cultivators are properly classified as resident and non-resident. The great difference between them is that the former are certain, cultivating steadily on from one year to the other; the latter are precarious, cultivating in a more or less loose manner, only when it suits them to do so, and taking but little trouble with their *páhíkásht* fields.

An Oudh cultivator can till on the average about  $2\frac{13}{20}$  acres or say 4 *bígaḥs* of land per annum. His gross produce will be about Rs. 20 and his rent about Rs. 8, leaving him Rs. 12; of the Rs. 8 rental, Rs. 4-8-0 will be revenue, leaving Rs. 3-8-0 as the landlord's share.

ASAMIWAR, s. including all the names; usually applied to statements, and to revenue settlements made with small proprietors in detail.

ASARH, s. name of the third *Hindú* solar month (June,

July). The first month of the rainy season, and consequently of cultivation. There is an old proverb: *Asárh nándhe, háthí bándhe; Sáwan nándhe ghorá bándhe; Bhádon nándhe kumbhí bándhe*; begin in *Asárh*, and you will become a proprietor of elephants; wait a month, and instead of elephants you shall have horses; wait two months and your family will become slaves.)

ASARHÍ, s. in the N. W. (where it is frequently, corrupted into *sádhí*) used for the *rabí* harvest, while *sáwaní* (a word not known to the eastward,) is used for the *kharíf* harvest. But in Benares and E. Oudh, *asárhí* signifies the *kharíf* and not the *rabí* harvest.

ASAS-UL-BAIT, s. household furniture.

ASHARFI, s. a gold *mohar*.

ASHJAR, s. pl. of *shajar*, trees.

ASHRAF, s. pl. of *sharíf*, noble. A privileged class of cultivators in Rohilkhand, Oudh and Benares (see *am-nek*).

ASHRAT, s. pl. of *ashar*, tens.

ASHYA, s. pl. of *shai*, things, effects; —*i mankúla* moveable or personal property; —*i gair mankúla*, immoveable or real property.

ASICHA, a. unirrigated.

ASIL, s. amongst *Musalmáns*, a female servant. Often but improperly used for a female slave.

ASL, s. origin, root, the principal of a debt.

ASLI, a. original, radical; —*mauza*, a registered village; *dákhilí* is the term applied to hamlets included in the *aslí* village. In the regular settlement the distinction has been abolished.

ASON, s. generally pronounced *eson*; the current year.

AST, s. the setting of the sun, the west. *Ude ast tak*



*tumhárá ráj ho*, may your dominion extend from east to west (a form of benediction.)

ASTHAL, s. a fixed residence, usually applied to the spot in which *fagírs* remain.

ASTHAN, s. an abode, residence.

AṬA or *aṭárí*, s. an upper-roomed house, an upper story.

AṬARPAL, s. (more correctly *antarpál*), land which has been once under cultivation and then abandoned (central and lower Doáb).

ATASHBAZ, s. a fire-work maker by profession, they are low caste *Musalmáns*; —*í*, an exhibition of fire-works.

ATASHZANI, s. striking fire; arson.

ATHAL, s. lands farmed or rented.

ATHMANA, s. the west (Delhi), opposed to *ágmana*, the east.

AṬHMAŚ, s. lands constantly ploughed from *Asárh* to *Mágh* for sugar-cane, (lit. eight times ploughed).

AṬHORI, s. a string of 108 praying beads.

ATHWARI, s. the loan of a plough to sow with.

AṬIA, s. a grant, an assignment; —*dár*, a grantee, also *dhalgrant*; —*sháhí*, a royal grant.

AUBASH, a. depraved, a vagrant.

AUCHH, s. the root of the broad-leaved morinda.

AUKAN, s. straw and grain heaped up.

AUSAT, s. average.

AVER, s. (more commonly *aber*) delay.

AWA, s. a furnace or potter's kiln.

AWAI, s. a pick-axe (E. Oudh) expected, coming.

AWARA, a. a vagabond, a wanderer.

AWARIJA, s. a diary, note-book, abstract account of collections, remittances, &c.; —*i jama kharch*, a running account of receipts and disbursements.

AWARJA, s. a statement (not prescribed by our system)

showing every field held by each individual separately, and the total of his tenure.

AWASI, s. a Benares word for *dadrí* (q. v.).

AYAMMA, s. a grant of land to religious persons at a small quit rent ; —*dár*, a holder of such land.

AZMAISH, s. proof, examination, in revenue matters, the estimate of the crop while in the field by an officer of government.

## B.

BAAULAD, a. with sons, with children ; when these words are inserted in a grant they are now generally declared to convey an hereditary title, without any restriction. In the same way it has been ruled that the similar expression *báfarzandán* makes the property descendable to the heirs general. Strictly speaking the expressions only create a joint interest with benefit of survivorship in the grantee and his children.

BAB, s. a door ; a chapter of a book ; subject, head, affair, business ; plural *abwáb*, (q. v.)

BABAR, s. see beb.

BABU, s. formerly used only as a title of respect applied to men of family or influence, particularly to the younger brothers or near relatives of *rájás*. Now it is chiefly used to designate a native clerk who writes english. Female *Babuáin*.

BABUL or *babúr*, s. also called *kíkar*. The *acacia arabica*. Its wood is much used for agricultural instruments ; its bark (being a powerful astringent) is used by *Chamárs* for tanning ; and it produces a valuable gum. Camels are fond of browsing it.

BACHH, s. a rate or contribution on personal cultivation

paid by the sharers in a *bhaiyáchará* estate, in discharge of their shares of the *jāma*, or to make up any deficiency in the collections. In some estates the rate is according to *biswádárí* shares, in others according to the quantity of land cultivated by each sharer. See *dharbáchh*.

BACHHAUNṬA, s. distribution of an aggregate sum on several individuals (see *behrí*), [Upper Doáb].

BAD, s. remission of revenue on account of deficient produce.

BADAMĪ, s. a species of rice (see *dhán*).

BADAMLI, s. misconduct, mal-administration.

BADARRAU, s. a drain.

BADBACHA, s. a false or fraudulent *báchh* or division (Delhi).

BAD-DIYANATT, s. dishonesty.

BADHIYA, s. a disease affecting *juár*, *bájrá*, sugar-cane and maize, which prevents the head from shooting.

BADĪ, s. the dark half of the month, from full to new moon. Evil, wickedness, badness.

BADĪ, s. opponent, complainant.

BADĪ-UL-NAZAR-MEN, *a. prima facie*, at first sight.

BADMAĀSH, s. a notoriously bad character, a person of bad livelihood.

BADNĪ, s. a contract in which the borrower gives a bond at high interest, and in satisfaction of which he assigns his crops valued far below the market price.

BADSHAHI, *a. royal*; in revenue language generally applied to royal grants of rent-free land. Thus we say *bádsháhí sanad*, *bádsháhí tenures*, &c.

BADWAZAĪ, s. profligacy.

BAFARZANDAN, see *báaulád*.

BAG, s. a grove, an orchard, a garden. In Oudh 10 per cent of the area under groves has been released from

assessment, as an encouragement to arboriculture. Ordinarily 32 mango trees are planted to the acre. There are different tenures of groves, and different modes of assessing them. In Ambállá they were assessed at 2 *ánás* a tree. In Faizábád the tenures and assessments are as follows. There are four classes: I. those that belong to existing owners; II. to the former owners who have been over-ridden; III. to such subordinate owners as *Shankalapdárs* and *Birtdárs*; IV. to *raiyats*. The first of these are of course part and parcel of the owner's property; the second and third classes pertain to subordinate tenures. In these three the existing right superior or subordinate as the case may be, extends to both the land and the trees. The fourth class has its origin in arrangements, almost always verbal, entered into by the proprietor or sub-proprietor with his cultivators. The rights of the latter in such groves extend to eating the fruit, gathering dry wood, and cutting down trees for home use in roofing a house, making farm implements and the like. The tenure ends when the cultivator leaves the village. Ordinarily he cannot replace the trees without special permission to that effect. The landlord usually takes no rent for grove lands, but he can claim fruit on festive occasions, and he can fell a tree if he requires it. As regards assessment the Faizábád groves have been treated thus: (1) when near towns where they yield as much by the sale of fruit as arable lands, they pay Rs. 2 revenue per acre; (2) those at a greater distance but where the fruit can still be taken daily to market, pay Re. 1 per acre; (3) all other groves of which the fruit is usually home-consumed and not sold, have been assessed as culturable waste. It only remains to add that partly owing to the increased value of land, and partly to the decay of the

semi-religious feeling which formerly led to their plantation, groves appear to be diminishing in extent. In Ajodhyá gardens have been divided into three classes, and assessed as follows. I. those gardens known to the natives as *kauch bág*. These are orchards which are enclosed, irrigated and wellstocked with fruit trees. Buildings are not usually attached to these orchards. They have been assessed as cultivated land. II. Gardens commonly called *bág sehan*, which are usually attached to shrines and other buildings, and in which flowers as well as fruit are grown. These have been assessed at one third below the rates on ordinary cultivation. In these two classes ploughs are generally used in tilling. Class III. comprises the small gardens attached to houses, &c., in which a few rose bushes or an orange tree or two have been planted, more for ornament than for use, and to which separate names are not generally attached. These have been released from assessment.

BAGAIR, *prep.* without, except.

BAGAR, *s.* a hedge of thorns or twigs (Hoshangábád), called *ríndhná*, in Benares and *bar* in the North West.

BAGAR, *s.* pasture ground (Bundelcund). Generally synonymous with *banjar*.

BAGARI, *s.* a species of rice cultivated chiefly in the province of Benares. See *dhán*.

BAGAWAT, *s.* mutiny, rebellion.

BAGICHA or (*bágcha*), *s.* a small *bág*, a garden.

BAHA, *s.* a water course (generally an artificial one, but in Delhi it is applied to a natural one; while *khal* and *khala* which generally signify natural, are there applied to artificial water courses), a tract made by cattle in the *jungal*; a path by which deer, &c., usually come to drink.

BAHAL, *s.* in the previous state or condition; *faisla bahál*, judgment confirmed; —*í*, maintenance, restoration.

BAHAL, s. cart of two bullocks generally used for the conveyance of people.

BAHAM or *báhamdígar*, ad. mutually.

BAHAN, s. land prepared for cultivation, also fallow land from *báhná*, to plough.

BAHANA, s. pretence, pretext.

BAHARA, s. the man who stands at the well to upset the water from the *charas* (q. v.) [Delhi].

BAHAS, s. argument, question, discussion ; —*ḡánúní*, a question of law, —*amar wákia*, of fact.

BAHERA, s. the Beleric myrobalan (*terminalia bellerica* Roxb).

BAHI, s. an account book, register ; —*khátá*, the ledger (the day book is *roz-námcha*), —*paṭwári*, the *paṭwári*'s register.

BAHNA, v. to plough.

BAHORO, s. the name given to the sloping path-way for bullocks drawing at a well, especially that by which the bullocks return towards the well. Principally used in the C. Doáb, elsewhere *pairí* is the more general word.

BAHRI, a. marine ; *fauj* —, the navy.

BAHRUP, s. a professional mimic. Their name is derived from the Skr. *bahu*, many, and *rúp*, appearance, hence those who assume many guises are styled *bahrúpiás*. They were formerly called *kohlát*. Although many of them are *Musalmáns*, the greater portion still adhere to Hinduism.

BAHT, s. soil not requiring irrigation.

BAI, s. a sale ; —*bát*, foreclosure ; —*bilwafá*, a conditional sale ; —*bilwafádár*, one who has possession and usufruct of a property on its conditional sale to him, the stipulation being that if a sum of money borrowed from him be

not repaid by a fixed period the sale shall become absolute; —*dár*, a proprietor by purchase; —*kámil*, complete sale; —*miádí*, conditional sale; —*nájáz*, illegal sale; —*náma*, a deed of sale; —*Sultání*, a sale under royal sanction.

In regard to the theory held by some persons, that under native governments the State was the sole proprietor of the soil, it may be noticed that there is abundant evidence that this was not so in Oudh. It has been judicially determined in scores of instances that proprietary right in that Province was subject to transfer by sale both publicly, (under royal order, *bai sultání*) and privately (under deed, *bai náma*). Sales by royal order were only authorized in cases of extreme contumacy or criminality, and there was a regular prescribed procedure under which the local authorities (*názims* and *chakladárs*,) sent up their proposals for the final sanction of the king, through various State departments, by which they were systematically checked and passed. Private sales too, whether voluntary or made under improper official pressure, were frequent. A proof of this is found in the prevalence of the *dihdárí* tenure (*q. v.*) in the Faizábád district, the main feature of which was the reservation of a portion of the land sold, either rent-free or on easy terms, for the maintenance of the seller. As a rule, deeds of sale between private individuals were drawn up without much regard to form, but in the case of large estates a stereotyped pattern was mostly followed. In the majority of instances the terms are general, but in some, as for example those of the Mehdowná property, the details are most minute. But notwithstanding these details, although the right to *sír* and *sáyar*, (*q. v.*) and the right to engage were sold, the seller frequently continued in their enjoyment.

Whether under such circumstances these rights could be decreed against the Tallukdár, is a point which as far as the author is aware, has never been judicially determined.

BAIĀNA, s. earnest-money.

BAIB, a. far off, at a distance (Bundelcund).

BAIJILA, s. a species of black pulse (E. Oudh).

BAIKHAT, s. sale (E. Oudh and Benares).

BAIRUKH, s. black mail; a spot in a *jangal* to which cattle are sent out to graze.

BAITH, s. value of government share of produce, the amount settled on the land.

BAITHAK, s. a seat, stool.

BAIT-UL-MAL, s. property that lapses to the government by failure of heirs, an escheat.

BAIWASTHA, s. an exposition of *Hindú* law by a *pandit*; a similar exposition of *Muhammadan* law by a *muftí*, is called a *fatwá*.

BAJ, s. tribute; a tax, or toll. Often written *bázh*.

BAJAE, ad. in the place of.

BAJA-LANA, v. to carry into effect.

BAJANTARI, s. (or rather *bájantari mahál*), an item of collection under the *Muhammadan* regime, derived from musicians and dancing girls.

BAJHWAT, s. stalk without ear (E. Oudh).

BAJTDAR, s. an agricultural servant in Rohilkhand; he takes corn (*bíj*) as his wage, while the *mihdár* receives his wage in money.

BAJRA, s. a kind of millet everywhere cultivated in the N. W. P. and Oudh, but very sparingly to the east of Allahabad, (*panicum-spicatum*, Roxb.; *holcus spicatus*, Linn).

BAJRI, s. a smaller species of millet than *bájrá* which ripens a month before it. *Bájrí* also means the stalk of



the *bájrā* used as fodder. It is used as such in both the green and dried state.

BAK, s. an estimate of the produce without measuring the field.

BAKAND, s. the proportion of two-fifths of the crop which is sometimes paid as rent by cultivators to *zamíndárs*. Also known as *pachdo* or *pachdúlí* (i. e. two out of five).

BAKAR, s. amount fixed by the appraiser (see *bák*).

BAKARA, s. intelligence forwarded by word of mouth, as when a *sarbaráh* goes to arrange bearers for a *dák*.

BAKAYA, s. old balances of revenue or rent; arrears.

BAKEL, s. twine made from the root of the *dhák* tree (used chiefly in the eastern provinces not in the N. W. P.).

BAKHA, s. grass kept for pasturage (Rohilkhand).

BAKHAR, *bákhar* or *bakhárí*, s. a granary or store house; an enclosure; dwellings contained within an enclosure; (in Delhi, cattle sheds).

BAKHAR or *bakhár*, s. a kind of plough, or rather bullock hoe in use in Bundelcund, Ságar and Malwa.

BAKHRA, s. a share.

BAKHRI, s. a granary or store house, also a cottage.

BAKSHIAT, s. name of a former *pargana* of the Jounpore *Sarkár*, mentioned in Regulation II. of 1795.

BAKSHISH, s. reward, gift, donation; —*náma* or *bakhsh náma*, deed of gift.

BAKÍ, s. balance, arrear, remainder; —*át*, balances, —*dár*, one against whom there is a balance, a revenue defaulter; —*farzí*, a nominal balance; —*lagán*, arrear of rent; —*parná*, the falling due of an arrear.

BAKĀL, s. a *banyá* or grain-seller.

BAKĀLA, s. a bean; pot-herb; the kidney bean (*phaseolus vulgaris*).

BAKOLĪ, s. name of a green caterpillar destructive of rich crops.

BAKRĪ, s. a cow five months gone with calf. Also, a small buffalo.

BAL, s. an ear of corn.

BALA, s. blight, a grub which eats the young wheat or barley when about six inches high (Benares), a young girl.

BALADASTĪ, s. illegal collections.

BALAHAR, s. a low caste village servant whose duty it is to carry messages, *dáks*, &c., to wait on travellers and to guide them to the next village. They are paid in rent free lands, or in perquisites from the threshing floor.

BALAI-YAFT, s. perquisites.

BALA-KHANA, s. an upper story, hence our word balcony.

BALBHOG, s. taking possession by force of another's right. An early morning offering to *Krishna*.

BALD, s. bullocks, horned cattle.

BALDIA or *baldeo*, s. a cow herd, a bullock driver.

BALDIHAT, s. compensation for pasture ground; often pronounced *bardihái*, see *áng*.

BALIḠ, s. adult; —*i basin*, adult by majority; —*bil-álá-mat*, adult by puberty; *ná* — a minor.

BALKAT, s. rent taken in advance (L. Doáb, Bundelcund and Benares). Also the cutting of ears of corn without going through the usual process of reaping (called in Benares *kaṭái*). *Balkatí*, an old *Muhammadan* tax, demanded on commencement of reaping.

BALKI, *ad.* yea, on the contrary.

BALSUNDAR, s. mixed or sandy soil; name of an inferior kind of soil in Azimgarh and Jounpore.

BALUA, s. sandy; light sandy soil, also called *bhúr*.

BALUBURD, *s.* a term applied to a tract of land left covered with a deposit of sand after an inundation; an item of remission of revenue on this account.

BALWA, *s.* riot; rebellion. Unlawful assembly.

BAMHNI, *s.* light red soil (E. Oudh).

BAMIKDAR, *ad.* to the extent of.

BAMT̥HA, *s.* a term applied to ant hills in the L. Do-áb (called *bámbhí* in the N. W. P. and *bithuk*, in E. Oudh).

BAMUJIB, *ad.* by reason of, on account of, according to, conformably to, by virtue of, in pursuance of, as per.

BAMUKABILA, *ad.* against, face to face.

BANAFSIHI, *ad. ipso facto*, by the fact itself.

BANAM, *prep.* versus, against.

BANAZAR, *ad.* with reference to, in advertence to, advertising to.

BANBAT̥TA, *s.* rope makers who twist ropes and string for bedstead.

BANBHANT̥A, *s.* the wild egg plant (*Solanum Melongena*).

BANCHARI, *s.* also called *baro*, a high *jangal* grass, the leaves of which are much like the *juár*. Wild elephants are very fond of it.

BANDA, *s.* a grain magazine above ground (Ságar).

BANDA-SEWAK, *s.* a bondsman who agrees to serve his creditor till his debt is paid off. See *Sanwak*.

BANDBEHRI, *s.* statement of the amount of each money instalment or share of a village.

BANDH, *s.* an embankment; a mortgage.

BANDHAN, *s.* raised earthen embankments for flooding lands, also called *bandhíá* (see *bandhwás*), also a pension.

BANDHAN or *bandhúr*, *s.* purchase of grain in advance of the harvest, (Ságar).

BAND-HISÁB, s. an abstract account.

BANDHWAS, s. land embanked all round or in such manner as to retain the water. It is also generally applied to level ground; uneven ground being called *tagar*, and when surrounded by embankments *tagar bandhiá*, (Jabalpore).

BANDLI, s. a species of Rohilkhand rice called *raimuníá* and *tilok chandan*. See *dhán*.

BANDOBAST, s. settlement; the process by which government fixes its land-revenue and records existing rights and possession in land; — *i chandroza* or *sarsarí*, a temporary or summary settlement; — *i istamrarí*, a permanent settlement.

BANDPHANTAH, s. a paper like the *band-behrí* which shows the liabilities of each sharer of a village.

BANDRI, s. a grass which is found in fields of rice and *kodo*. It grows to the height of about two feet and has an ear, but produces no grain. It is used as fodder for cattle.

BANDTAL, s. damming a water course for the purpose of irrigation.

BANGA, s. the white kind of *sarson* (*sinapis dichotoma* Roxb.) It is also applied locally to well water slightly brackish, (C. Doáb).

BANGA, s. raw-cotton.

BANGALIA, s. a species of rice cultivated in the eastern part of these provinces.

BANGAR, s. high ground or up lands; name of a silicious soil dependent on irrigation.

BANGARMAUA, s. the inhabitants of Bángarmau, a *pargana* in Unáo, are so given to display beyond their means, that they have given rise to the following lines. *Bángarmauá aur Lakhnauá, Baithe chádár bichháe, Je kare pagrí*

*men nau man tillá, kandá binat jiá jáe*, (the men of Bángarmau and Lucknow seat themselves on spread carpets, and one with nine gold stripes in his turban will make his livelihood by picking up coddung).

BANGAÜTHA, s. coddung found in the forests. See *bankandá*.

BANGKA, s. an aquatic beetle which eats rice plants. It is said to manufacture something like a boat from leaves, and to paddle itself along from plant to plant. It is harmless when the water is let out from the field. It is also called *katná* (Benares).

BANGKA'TAIYA, s. see *bhatkatáiyá* and *jawásá*.

BANGKI, s. a species of rice cultivated in Benares, see

BANH, s. the forearm, a guarantee, security, pledge: a system under which the superior Military officers attached to a *Názim's* camp, used to pledge their honor for the safety of any important landowner, who took up his quarters in their lines, while his periodical revenue arrangements were being negotiated with the *Názim*. As a rule these pledges were honorably respected by all parties. The Military officer in the end was no loser by the transaction, as he usually received a percentage on the money value of the arrangement made.

BANI, s. name of a yellow earth with which potters sometimes ornament their vessels. In parts of Rohilkhand and Oudh it is called *kapsa*.

BANIHAR. s. a ploughman or laborer, whose services are paid in *banní* or in kind (Benares).

BANJAR, s. waste or newly broken up land.

BANJH, a. barren; also sometimes used for *banjar*.

BANJIN, s. lands close by the village. Also, the name of a weed about three feet high, which springs up with *kha-*

*rif* crops, and is much sought after by *faqírs* who practise alchymy.

BANK, s. a bend in a river.

BANKA, s. a knife used for splitting bamboos.

BANKANDA, s. cowdung found in a *jangal* or forest and dried for fuel, also called *bangauthá*, *arni-kandá*, and (in Delhi) *rana-gosa*. That collected at home is called *uplá* or *gobar*.

BANKAR, s. spontaneous produce of *jangal* or forest land, such as gums, brush-wood, honey, &c., also, revenue from woods and forests.

BANKAS, s. a grass used in making ropes.

BANKATŢÍ, s. the right obtained by clearing *jangal* and bringing it into cultivation.

BANKHARA, s. lands on which cotton has grown during the past season (C. Doáb). Also, called *baraundha* (Rohilkhand and U. Doáb) and *múdí* (Delhi).

BANNÍ, s. a portion of grain given to a laborer for his services (Benares).

BANOTSARG, s. the ceremony of marrying a newly planted orchard to the neighbouring well. Without this it would be held improper to partake of the fruit, cf. *bri-khotsarg*, *jalotsarg*.

BANS, s. lineage, race, family.

BANSA, s. a grass which grows in fields of rice and *urd*. It is given as fodder to cattle.

BANSA, s. the channel through which the seed descends in a drilling machine. In the N. W., it is generally fixed to the ordinary plough. In Delhi it is called *orna*. In Benares the entire drilling machine (called *tar*) is a separate instrument, and not attached to the plough. The mouth into which the seed is cast is called *daura* or *mala* in the east, and *weira* in the west, see *haltaddi*.

BANSÍ, *s.* a kind of wheat with blackish ears (Hoshangábád).

BANSURÍ, *s.* a weed found in parts of the Doáb near the Jumna, which is very injurious, and most difficult to eradicate from arable land.

BANT, *s.* a weight or measure.

BANTNA, *v.* to divide.

BAOLÍ, *s.* a large well ordinarily with steps leading down to the water.

BAONI, *s.* seed time (Rohilkhand, and Doáb), also called *báwag* (Benares) or *berá* (Delhi).

BAPANS, *s.* father's share (Benares and E. Oudh). *Bapautí* is more usual in N. W. and Bundelcund.

BAR, *s.* the Indian fig, or banian tree (*ficus Indica*) also called *bargat*.

BAR, *s.* a fence, hedge, margin.

BAR, *s.* onus, burden; —*bardár*, porter, carrier; —*bardárí*, carriage hire, cost of conveyance; —*i sabút*, *onus probandi*, burden of proof.

BARÁ or *bár*, *s.* perquisite of the *Ahír* in milk, generally the milk of every eighth day (Rohilkhand).

BARÁ, *s.* land surrounding the village homestead, also called *goind* (U. Doáb). The circle beyond the *bárá* is called *munda*, *majholá* or *aglá* and the outer circle is called *jangal*.

BARÁBHÁO, *s.* a kind of appraisement (literally, a high price). The term is used in distinction to the *akhtíj ká bháo*, in which when money is borrowed by a cultivator, he agrees to repay it in corn, with the *úp*, or interest, at the price prevailing on the day of *akhtíj* (q. v.). The grain merchant can scarcely ever lose under this engagement, as in consequence of the season of the year, the average necessarily ranges high. In borrowing money on *bará-bháo*, the cultivator agrees to repay it with interest at the highest rate of the whole season. Suppose a man at the

beginning of the season, when wheat is selling at 20 *sers* the rupee, borrows 10 rupees, on *barábháo*, at the rate of 5 *sers úp*, and supposing corn subsequently at any time during the season to range up to 25 *sers*, he will have to pay  $1\frac{1}{4}$  *mans* as interest, added to  $6\frac{1}{4}$  *mans* principal, in all  $7\frac{1}{2}$  *mans* having borrowed only a few months previous what was equal to 5 *mans*.

BARAHT, s. land.

BARAHT, s. a small species of sugar cane (Ságar, L. Doáb, and Bundelcund).

BARAMBA, s. (literally fruit of mangoes), revenue derived from the lease of mango-groves.

BARANI, s. unirrigated land, land dependant on the seasons. Also a coat or cloak for keeping off rain (generally corrupted by European's into 'brandy').

BARAR, s. is an indefinite term for taxation, and is connected with the thing taxed, as *halbarár*, plough-tax; an apportionment of *bhaiyáchará kists* according to the agreement of the village community. Generally any division; bearing much the same meaning as *báchh*.

BARARI, s. a share holder paying his portion of the *jama* according to the *barár*.

BARAT, s. a disease which affects rice crops, a leathern girth or large cable, especially one used for drawing water by a *pur* or large well bag.

BARAUNDHA, s. see *bankhará*.

BARAWARD, s. an estimate; calculating; casting up; —*tankháh*, pay abstract.

BARBAN, s. a north wind. See *danḍwára*.

BARBAS, s. strength, vigour; bravery.

BARBASTI, s. in *shankalap* and *birt* tenures, the annual revenue for his holding paid by the *shankalapdár* or *birtia*



to his superior. Also, the balance of profit made over (after deducting his interest) by the mortgagee or *biswídár* to the mortgagor (E. Oudh).

BARBATĀĪ, s. division of the crops by sheaves or shocks, before the corn is trodden out, in Rohilkhand called *bojh-batái*.

BARDA (or *bardí*), s. light stony soil (Ságar).

BARDAIHĪ, s. compensation for pasturage in kind.

BAREHTA, s. land of the third quality; also a plot of ground on which sugar-cane has been lately grown (Ságar) see also *bhatkātaiyá*.

BAREJ or *barejá*, s. a betel garden.

BARGAN, s. partition, a share (Hoshangábád).

BARGAT, s. see *bar*.

BARHA, s. a water-course for irrigation. A field in which cows are fed, a rope or string, especially one by which a harrow is drawn, or one thrown over a cart to keep the load from falling. In parts of the C. and U. Doáb it is applied to the land of a township which is farthest from the homestead, while *bárá* is that nearest to the village, and *manjhá* between both.

BARHAWAN, s. a round cake of cowdung placed on the top of a heap of corn to prevent the effects of an evil eye, and to make the corn increase (*barhe*). The word is used chiefly to the east of Allahabad, *chauk* and *chhatúr* being used to the westward. The following is a well known satirical couplet in ridicule of the practice: *Jag bauráhá trishná bibas bhút púj bhau len; Barhe na barhe barhawan jin kisan rach den*, (the world is mad, and for the sake of avarice will worship devils, and will still put on the *barhawan*, whether increase result from it or not).

BARHĪ, s. interest paid in kind upon seed grain.

BARHĪ, s. profits (a corruption of *barhotrí*).

BARHIA, *s.* name of a sugar mill-stone, extracted from the Chunár quarries. Name of a species of pulse (E. Oudh). A grain measure of one *ser*, and in some places of  $1\frac{1}{2}$  *ser*s (Ságar).

BARHNA, *s.* the throwing in a few more *bígahs* into the holding of a cultivator, without raising his rent, when he complained of the rent being too high.

BARHOTRI, *s.* see *barhí*.

BARÍ, *s.* a plot for sugar-cane or other garden produce. an enclosed piece of ground, a kitchen garden : also cotton.

BARÍ, *a.* acquitted, free.

BARISH or *barsát*, *s.* rain, the rainy season. The following couplet sets fourth the objects that are cheerfully or sorrowfully affected as the case may be, by the periodical rains. *Megh, Mední, Bhains, Kisán ; Mor, Papíhá, Ghorá Dhán ; bárhe Machh, Latá laptán ; Das annand jo barse pán ; Chherí, Chhípi, Unt, Kumhár ; Ak, Jawásá, Gáríwán ; Beswá, Bandar Bání, Das malín jo barse pání.* The cheerful ones are, frogs, the soil, buffaloes, the agriculturist, the peacock, all birds, horses, rice, fish and creepers. The cheerless ones are goats, cloth-stampers, camels, potters, *Ak* (the *madár* or *asclepias gigantea*), *Jawásá* (*Hedysarum alhagi*), carters, prostitutes, monkeys and corn-dealers.

BARIZ, *s.* the page of an account book is divided into two equal parts called *zillah* ; each *zillah* is divided into two *rakánas*. The right hand *zillah* is called the *hasho*. The first right hand quarter (some say half) of the left *zillah*, is appropriated to the *báriz*, and the remaining portion is called the *iráda*. The *báriz* contains the sum finally brought to account, after the necessary deductions have been made from the gross amount in the *iráda* and *hasho*.

BARḲANDĀZ, *s.* a door keeper, watchman, guard, or escort.

BARḲHĀST-KARNA, *v.* to dismiss or remove from office, to close the proceedings of the court for the day.

BARḲHILĀF, *prep.* at variance, on the contrary, opposed, against.

BARḲHURDĀR, *s.* happy ; male children are so called.

BARḲUIYĀN, *s.* a *kachchá* well, i. e. one without a cylinder of masonry (E. Oudh).

BARMHOTĀR, *s.* a free grant given to *Bráhmans* for religious purposes.

BARMHPUJĀ, *s.* land given to *Hindú* priests resumable at will.

BARO, *s.* name of a high *jāngal* grass, (see *bancharí*).

BARONKHA, *s.* a kind of sugar-cane with long thin joints.

BARPA-KARNA, *v.* to excite.

BARRA, *s.* a rope ; especially that pulled on 14th of *Kuár Sudí*, which day is known as *bántá chaudas*. The rope which is made of the grass called *makra*, is thicker than a man's arm, and that village party in whose quarter the rope is broken or by whom the rope is pulled out of the hands, of their antagonists, remain the champions during the ensuing year, and retain possession of the rope. The practice obtains chiefly in the east of the N. W. P., being unknown even by name, in the West.

BARRAD, *s.* a stony soil.

BARRÍ FAUJ, *s.* the army, while *bahrí fauj* is the navy.

BARROH, *s.* a name given to the uplands in *pargana Jánibrást*, i. e. the right bank of the Jumna, *zillah* Etawah.

BARSAṆĀ, *v.* to winnow grain, literally to cause to rain.

BARSDIĀ or *barsáliá*, *s.* a servant engaged in cultivation who contracts for one year's service.

BARTARAI, s. a *zamíndarí* due, a tax leived on *baniá's* weights.

BARTUSH, s. land sown with sugar-cane after a rice crop (Rohilkhand).

BARWAEK, s. a class of hereditary *chaukídárs* introduced into the s. e. extremity of the Bhabar (*q. v.*) for the purpose of guarding and patrolling that inhospitable region. Nearer the hills in the same direction we have the Jútial who have been introduced into that tract for the same purpose.

BASAUR, s. see *baswári*.

BASEND, s. an edible root found in *jhíls*. In Rohilkhand the word means a *khák-rob* or sweeper.

BASGIT, s. homestead, site of a village, residence, also called *ábádí*.

BASÍKAT, a. inhabited.

BASIT, s. the head manager of a village, the same as *mah-ton*, *mahetyá* or *mukaddam*.

BASMATT, s. a kind of *dhán* grown in E. Oudh. The word is to be found in the following couplet. *Básmatí dhán jo gárá ; Bará ádmí jo parmit chhárá ; Unch ke bair ních ke kháe ; ye cháron gae dhol bajáe*. It is neither usual to bury *básmatí*, nor for gentlemen to break their word, nor to quarrel with superiors, nor to eat with inferiors; those who do so denounce themselves by beat of drum.

BASTA, s. a cloth in which papers are bound up. A bundle of papers.

BASTOBAND, s. an agreement, settlement. The same as *bandobast*.

BASULÁ, s. an adze; *basúlí*; a small cutting instrument.

BASWARI' (or *basaur*), s. a bamboo grove or clump.

BAT, s. a partition, division.

BATAÍ, s. any share into which the crops may be divided on the *Metayer* system. The landlord's share may vary from one half to one sixth. There are two methods, (1) *batái kankút*, or division by appraisement; in this an estimate of the crop is made, and then the share of grain (or more rarely its equivalent in money) is handed over; (2) *batái khaliání* or actual division on the threshing floor. Grain rents are a sure indication of agricultural backwardness, and as population increases commutation to money rents rapidly follows. Division in Oudh takes place in the following proportions: (1) *ádhi* or *nisfi*, half to the landlord and half to the tenant; (2) *tihái* or *tíkar* one third to the landlord and two to the tenant; (3) *chauthí*, *chaubara* or *chaukar*, one fourth to the landlord, and three to the tenant; (4) *panchara* or *panchkúr*, one fifth to the landlord, and four to the tenant; (5) *chahara* or *chhakar*, one sixth to the landlord, and five to the tenant. The last two proportions are exceedingly rare, and are confined to miserable land or to tracts subject to depredations from animals. *Batái nousía* gives  $\frac{9}{16}$  to the landlord and  $\frac{7}{16}$  to the tenant, see *hariyánu*. The *batái* is thus made. In *batái kankút*, the appraiser (*kuniah*), the *patwári* and the tenant proceed to the ripe field, and together make an estimate of the probable produce per *bígha*. The *patwári* then paces the field and calculates its area, the total produce, and the share of each party. If the tenant is satisfied with the result it only remains for him to hand over the landlord's share, when harvested and threshed; or the equivalent in money. With the stalks the landlord has nothing to do beyond getting a basket (*kháanchí*) of *bhúsá* in *rabí* crops, and a head-load (*bojh*) of fodder in the *kharíf*. Should the tenant not be satisfied, a watcher (*shahna*) is appointed, and the division

is transferred to the harvest floor. In *batáí khaliání* the grain is cleaned and heaped up ready for weighing. Then the watcher, the *paṭwárí*, the village weighman (*taulá*) and the tenant assemble. The last then takes from the heap (*rás*,) the perquisites (*anjali*,) of the village servants, who are known as *parjá*, which usually consist of as much grain as can be lifted at a time in the hollow of both hands joined, for each or some of the following: (1) the *holí* burner or *dehwal*, or domestic priest, *prohit*; (2) the astrologer or *pandit*; (3) the *bhát* or family historian; (4) the *faqír* or mendicant; (5) the *lohár* or blacksmith; (6) the *barhaí* or carpenter; (7) the *náú* or barber; (8) the *dhobí* or washerman; (9) and lastly a double share for the tenant's own house, towards annual village ceremonies. The rest of the heap is then weighed out at 45 *sers* (sometimes more) to the *man*, to allow for loss by drying, but the poor grain at the bottom of the heap (*agwár* or *tarwáh*) and the light heads and sweepings of grain (*katrah*), are separately heaped up and are left to the tenant. From the weighed heap the landlord's share is next taken, then the costs (*kharcha*), and lastly the weighman's dues (*tauláí*), usually the grain in the scales, say 10 *sers*, plus  $\frac{1}{4}$  of a *ser* per *man*. What is left belongs to the *asámi*. The costs (*kharcha*) just mentioned are, in (1) *batáí kankút*, (a) the *paṭwárí*, half a *ser* per *man*; (b) the *chaukidár*, the same; (c) village cesses (roads, &c.), the same; total  $1\frac{1}{2}$  *sers* per *man*; (2) in *batáí khaliání*, as in *batáí kankút*, with the addition of a *ser* for the watcher, making  $2\frac{1}{2}$  *sers* per *man*. When the *batáí* is *ádhi* or *nisfi* the division results somewhat thus:—Through the landlord  $51\frac{3}{4}$  per cent, (his rent 46 per cent, village costs  $5\frac{3}{4}$ ); through the tenant  $48\frac{1}{4}$  per cent, (his share, including sweepings, 44 per cent, village weigh-

man and perquisites, not all of which he need necessarily give,  $4\frac{1}{4}$  per cent).

High caste cultivators are generally allowed a reduction of 15 per cent, on account of the ploughman, or else the *batáí* is made on the next lower scale. In the Trans-Gográ districts the *tirkut* distribution usually implies right or favor. In W. Oudh the *tirkut* is by far the most common distribution. It is after the *ádhi* proportion has been reached that money rents are resorted to; when this happens custom of course ends, and rents cease to be regulated with any direct reference to a share in the produce. Mr. Harington mentions that in Dariábád one-tenth from the whole produce is allowed in *kankút* in favor of the cultivator, as *charwa*, and one-twentieth from the cultivator's half in favor of the landlord, as *kharcha*. The two items are therefore equal. In Faizábád *charwa* is used in the sense in which *kúr* (q. v.) is used in Dariábád.

Mr. Prinsep gives the following account of *batáí kankút* in the Panjáb:—The produce of 10 fields is say 120 *mans*, the appraisement called *nazarandázi* or *kachcha kun* would

fixed at 100 *mans*. From this a deduction called *choṭ sewaí* is allowed, and on the remainder (*pakká kun*), the Govt. share is taken either  $\frac{1}{2}$ ,  $\frac{2}{5}$ ,  $\frac{1}{3}$  or  $\frac{1}{4}$  as the case may be:—

Gross produce say, .....	<i>mds.</i>	120	0
<i>Kachcha kun</i> , .....	,,	100	0
Deduct <i>sewaí</i> , usually 20 per cent for agricultural expenses, .....	,,	20	0
Balance <i>pakká kun</i> , .....	,,	80	0
Deduct <i>choṭ</i> , @ 5 per cent, .....	,,	5	0
Net produce, .....	,,	75	0
Of this the Govt. share being usually $\frac{1}{2}$ is, ..	,,	37	20

Add <i>lambardárá</i> and for proprietor's <i>bis-wí</i> , being a rent charge of 4 <i>topá</i> per <i>man</i> on the 75 <i>mans</i> net produce, . . . .	<i>mds.</i>	4	30
Add also <i>kharch tahsíl</i> @ 1 <i>topá</i> per <i>man</i> on the Govt. share of <i>man</i> , . . .37-20, ,,		2	15
Total taken from the cultivator, . . . . .	,,	44	25
Leaving to the cultivator, including cost of cultivation, . . . . .	,,	55	15

In other words the proportion comes out thus:—Cultivator's share, *man* 55-15; proprietor's share, *man* 7-5; Govt. share, *man* 37-20, equal to  $\frac{1}{2}$  the net or  $\frac{1}{3}$  of the gross produce. The proportion enjoined by existing rules is that Govt. should not demand more than  $\frac{2}{3}$  of what may be expected to be the net produce, but this has been altered in the N. W. P. to half. Taking the same figures the account may be shown thus:—

Gross produce, . . . . .	<i>mds.</i>	120	0
Deduct expenses, . . . . .	<i>mds.</i>	20	0
<i>Chot</i> , . . . . .	,,	5	0
Proprietor's charge for rent, . . . .	,,	7	5
Cost of bullocks and farm servants, ,,		30	0
Total, ———		62	5

Balance as net produce, . . . . .	<i>mds.</i>	57	35
Deduct Govt. demand, not to exceed $\frac{1}{2}$ or $\frac{1}{4}$ of gross produce, . . . . .	,,	28	37

BATAR, *s.* land in a state fit for the plough (Ságar).

BA-TAUR, *ad.* after the mode, in the manner of, as.

BATENTH, *s.* proprietor, or holder of a share (C. Doáb).

Also called *bataniyá*.

BATES or *batea*, *s.* a passage, a pathway.

BATHAN, *s.* pasture ground (E. Oudh).

BATHIYA, *s.* see *bitaurá*.



BATHUA, *s.* a herb which springs up with *rabí* crops and in the neighbourhood of water. It is sometimes cooked as a potherb by the poorer classes (*chenopodium album*).

BATIL-KARNA, *v.* to cancel, falsify, nullify, vitiate.

BATIN, *s.* a tract of land in Etawah lying between the river Jumna and the Ghár.

BATNAN-BAD-BATNAN, *ad.* generation after generation—words frequently inserted in grants, after the corresponding expression of *naslan-bad-naslan*, to signify that the tenure is heritable by lineal descendants in the male line. Under the present interpretation of the resumption laws the expression is construed to convey the right of perpetuity, without this restriction.

BATOLAN or *baṭoran*, *s.* gathering or collecting grain in one place at harvest time.

BATṬA, *s.* difference of exchange; anything extra; an extra allowance; discount on uncurrent or short weight coins.

BATURÍ, *s.* a name given in Benares to *chaní* or the small kind of *chaná* (q. v.).

BATWAR, *s.* a customs or police officer stationed on a road. A tax gatherer who collects taxes in kind.

BATWARA, *s.* partition, division. Technically the process by which an estate held by joint proprietors may in a greater or less degree be separated into various holdings or properties. Any registered joint proprietor may on application have his share of the common property made into a distinct estate, holding direct from Govt. under the process called —*kánúní* or *mukammil*, thereby finally severing the joint responsibility. But communities often adopt private and incomplete partitions for individual convenience, under which the general responsibility is in no wise affected. Such partitions are known

as *taṣīm paṭṭidārī*, *taṣīm nātāmām*, &c. The powers under Reg. VII of 1822 of Settlement officers and Revenue officers specially empowered to carry out imperfect partitions, have not been repealed by Act XIX of 1863. It is these imperfect partitions, by which the estate assumes the form of a *paṭṭidārī mahál*, rather than complete partitions which ought to be encouraged. The reuniting of estates which were formerly parts of the same estate (a most desirable object), may be accomplished under § 48-'9 of Act XIX of 1863. Lands held in common by two or more separate *maháls* should as laid down by Mr. Thomason, be invariably divided at settlement.

BAU, s. the *zamíndár's* perquisite or fee whenever a daughter of any cultivator in his village is married. Also called *múrasa* and *mandwach*.

BAUCHHAR, s. wind and driving rain.

BAWADA, s. a herb somewhat like turmeric. It springs up in the rains and is sometimes sown, as it is considered a specific in rheumatism.

BAWAG, s. seed-time (E. Oudh). See *báoní*.

BAWAJUD, *ad.* notwithstanding.

BAWAR, s. credit, faith, belief, confidence.

BAWERA, s. sowing. See *boárú* and *boái*.

BAYA, s. a person appointed in *bászárs* to measure grain. The word is principally used in the L. Doáb and Rohilkhand.

BAYAT, s. weighman's perquisite.

BAZABITA, *a.* regular, according to rule. *Bezábita* is just the reverse.

BAZDAWA, s. withdrawal of a suit by the plaintiff; *báz-náma*, a deed of relinquishment; *báz-purs*, investigation; *báz-yáft*, resumption, resuming lands and re-allotting the *jama*.

BAZI, *s.* wager.

BAZI ZAMIN DAFTAR, *s.* a former office established in 1782 before the Regulations, for the purpose of enquiring into improper alienation of lands.

BEASL, *a.* groundless, frivolous, unfounded.

BEB or *bábar*, *s.* a grass from which is made a twine much used for native beds. It is also used for thatching.

BEBAK, *a.* without arrears, paid up in full.

BECHIRAG, *a.* without a lamp : (a village) ruined beyond hope and without habitations.

BED, *s.* the act of calving ; also called *byán*.

BEDAKHLI, *s.* ejectment, dispossession, ouster.

BEGAR or *begárí*, *s.* a person forced to work and carry burdens ; under native rule he got no pay. Now though he gets pay, yet if he is ordered to work by any public official, he is still generally called *begár*.

BEGUNAH, *a.* innocent, guiltless.

BEHNAUR or *behan*, *s.* a nursery for rice plants (E. Oudh and Benares). *Panír* is more commonly used in the N. W. and *jayí* in Bundelkhand. In Delhi *píod* is used for a nursery of any plant, in Oudh, *zakhíra*.

BEHRA, *s.* grass kept for pasturage (Rohilkhand).

BEHRI, *s.* a subscription ; an assessment on a share. Instalments paid by under tenants to the landlord. Distribution of an aggregate sum on several individuals. A monthly collection according to their respective circumstances. Term given to a division of a *bhaiyáchára* estate. The share or interest of one of the brotherhood in an estate. *Behrídár*, the holder of a *behrí* or share.

BEJA, *a.* improper, out of place, unreasonable ; —*kurkí* illegal distraint or attachment ; *mudákhalat bejá*, criminal trespass.

BEJHARA, *s.* a mixed crop, generally of gram and barley.

BEJWAR, s. a perquisite of the lower classes consisting of a portion of seedcorn, which is brought away each day from the field (Rohilkhand). It is called *bijáí* in Delhi.

BEKAS, s. a kind of grass growing in low ground, which resembles the *dúb*, but its leaves and stem are larger. It is good fodder for horned cattle, but is reckoned injurious to horses. It grows throughout the N. W. P.; also helpless destitute.

BEL, s. the spot in which the receiving pans are placed when sugar is manufactured. In most places the pans are three *kurah*, *chasní* and *phúlká*, of which the first is the biggest and the second (which is placed between the other two) the smallest. In Delhi *bojh* sometimes takes the place of the *kurah*, and *kurahí* of the *chasní*, the *phúlká* being frequently omitted especially of late years. *Dág-bel* is applied to a line marked out on a road or garden indicating the direction of any proposed work. *Bel* is also the name of the thorny quince (*Egle marmelos*), and the single Arabian jasmine (*Jasminum Zambac*). Also a creeper, a tendril, a pole for directing a boat; a spade or hoe.

BELAK, s. a small mattock (q. v. *bel*, *belchak*).

BELBUTĀ, s. a bush, shrub or creeper; flowers (on cloth).

BELCHAK or *belcha*, s. a small hoe or spade. Diminutive of *bel*.

BELDAR, s. one who uses a *bel*, a laborer. They are mostly of different inferior tribes, *Káchhís*, *Kurmís*, *Chamárs* &c. *Dhángars* belong to this class, as do *Baids*, although the latter mostly confine themselves to stone-cutting and mat making.

BELKĪ. s. a cattle grazier (Baitool).

BEMAUKĀ, a. out of place, unreasonable.

BENAUDHĀ or *Benáwat*, s. the name of a tract of country

which includes the western part of Jounpúr, Azimgarh and Benares, and the southern part of Oudh. Indeed some authorities make it extend from Baiswára to Bijai-púr and from Gorakhpúr to Bhojpúr. The common saying is that it consisted of 52 *parganas* governed by 12 *rájás*, who comprised one *panth*, and were considered to have common interests. These were (1) the Garhwár of Bijaipúr, (2) the Khánzáda Bachhgotí, (3) Bais of Baiswára, (4) Surnet of Gorakhpúr, (5) Hyobans of Hurdí, (6) Ujjainí of Dumráon, (7) Rájkumár of Teorí Bhagwánpúr, (8) Chandel of Agorí, (9) Kulhans of Sarwár, (10) Gautam of Nagra, (11) Hindú Bachhgotí of Kúrwar, (12) Bisen of Majhaurí.

BENGAT, s. seed; seed lent to an indigent *raiyat* for sowing, who is to repay the same at harvest time with such additional quantity as may be agreed on (Benares).

BENT, s. the handle of an axe, hoe or similar implement (generally pronounced *bíta* in Rohilkhand, and *binta* in Delhi). A cane. The infliction of stripes.

BEOHAR, s. money lending or traffic of any kind, a calling, a trade. In Jabbalpúr the name is applied to a *Sadar Kánungo*.

BER, s. the native plum, (the *zizyphusjujuba*), see *jharberí*. *Berána*, a grove of *ber* trees.

BERA, s. see *báoní*.

BERHA, s. a paling.

BERHNA, v. to enclose with a fence, to surround. Also (in the Doáb, Bundelkhand and Rohilkhand) to drive off cattle by force (which in Delhi is called *khed ke le jáná*).

BERT, s. irons fastened to the legs of either bipeds or quadrupeds; fetters. Also the basket used to raise water for irrigation. It is generally made of bamboo, in the

east and of leather in the west. It is suspended by four ropes and swung by two men. The word is used in the Doáb and Rohilkhand, as are also *leharí*, *chhapa* and *boká*. In Benares and E. Oudh the word *daurí* is used and sometimes *boká*; in Delhi *dal* and in Bundelkhand *duliá*, and *duglá*, see under these words.

BERIZ, *s.* the gross *jama* of a district.

BESAN, *s.* the flour of pulse, especially of *chaná* or the chick pea. It is eaten, and is besides used as we use soap.

BESAR, *s.* a small nose-ring; a kind of soil.

BESHI, *s.* increase; surplus; —*jama*, increase of revenue or assessment; —*lagán*, enhancement of rent.

BESWA, *s.* a prostitute,—one of the ten things on which no reliance whatever can be placed, thus:—*Beswá*, *bandar*, *agin*, *jal*, *kútí*, *katák*, *kalár*; *ye dason nahin ápne*, *sújí*, *suá*, *sunár*; (a prostitute, a monkey, fire, water, a babbler, an army, a spirit-dealer, a tailor, a parrot and a gold-smith). From this it is obvious that a tailor is, as prone to cabbage in the East as in the West.

BETH, *s.* sandy unproductive soil (Rohilkhand).

BEYAR, *s.* nurseries from whence transplantings are made.

BEZABITA, *a.* illegal, irregular, informal.

BHABAR, *s.* the name of a light black soil in Baitool.

Name of a forest tract under the Sewalik Hills. It varies in breadth from 10 to 20 miles and the slope of the ground varies from 17 to 30 feet per mile diminishing rapidly after the first few miles. Cultivation is confined to the vicinity of the rivers issuing from the Hills, but the soil in many parts is good, and consists of a rich black mould at the extreme verges of the tract, north and south. There are also occasional patches free from trees but covered with high grass, and many spots afford good pasturage. With these exceptions the *Bhábar* is a dense

forest, but almost destitute of trees valuable for timber; and water is at such a depth below the surface that all attempts to dig wells have been fruitless.

**BHADA**, s. a kind of grass which grows in poor soil, attaining the height of a little more than a foot. It makes excellent fodder.

**BHADAHAR**, s. the cutting of grain when it is only half ripe. There is a common saying: *chaná bhadáhar aur jau kurá*; *gehún dhenká dárá*; (cut your gram half ripe, your barley ripe, your wheat when the ear bends down). The word is confined to Rohilkhand. *Bhadbhadána* and *húre-ha* are used in the Doáb, and *dhesar* and *gadrá* in other places. These last terms are applied generally to any half ripe fruit.

**BHADBHADANA**, v. see *bhadáhar*.

**BHADON**, s. the fifth solar month. (August and September). The produce of that month is called *bhadaí*.

**BHADWAR**, s. (in parts of Rohilkhand and the Doáb called *bhadwár paral*) land prepared for sugar-cane. Land ploughed during the *kharíf* and allowed to lie fallow till cotton is sown. Land ploughed from *Asárh* to *Bhádon* for the *rabí* sowing.

**BHÁG**, s. tax, duty, share in kind. Fortune, destiny.

**BHAGA LE JANA**, v. to abduct.

**BHAGNA**, v. to escape from custody, to make off.

**BHAGNAR**, s. the name given to the rich alluvial lands under the banks of the Jumná (C. Doáb).

**BHAJANS**, s. division of property or interests among brothers; *bhaibánt*, a term equivalent to *bhaiyáchára* (q. v.); *bhaibat* or *bhaiwád*, *bháíhissí* or *bhaípansí*, the shares of a brotherhood, especially in village lands; *bhaiwád*, also means to pay and receive on the footing of one of the brotherhood.

**BHAIYACHARA**, *s.* a term applied to villages owned by descendants or supposed descendants from a common ancestor. In such villages the whole of the land is occupied by the proprietary brotherhood, and the revenue assessed by a rate or *báchh* on their holdings; and if there be non-proprietary cultivators, they are not responsible to the general body, but are introduced by some individual sharer, and pay him rent for land on which he pays by *báchh*. In many of these holdings are sub-divisions called *tarafs*, *thoks*, *pattís*, &c., paying a fixed *jama* levied by the proprietor of each sub-division. The *báchh* is assessed on ploughs, or on the actual cultivation of each year, or on wells, &c., &c. *Bhaiyáchará* and *bhaibánt* are synonyms, and *pattídári* is almost the same. The tenure is called complete if all the land is held in severalty, incomplete if only part be so held and the rest held in common.

**BHALIA**, *s.* ploughman's wages in kind.

**BHANBHAI**, *s.* a partner in the soil.

**BHANG** (or *bháng*), *s.* hemp; an intoxicating drug made from the leaves of the *cannabis sativá*. It is made from the large leaves and capsules without the stalks. The best comes from Bahraich and from Dandwarí in Kanauj. It is also called *bijaya*. See *gánjá*.

**BHANGELA**, *s.* a sack or pannier made from the fibres of the *bhang* plant. It is not so coarse or so strong as the *gon*.

**BHANGÍ**, *s.* the name given to the low castes occupied in sweeping and other menial domestic services. They extend through the whole of *Hindustán* and are called indifferently *bhangí*, *lálbegí*, *khákrob*, *halálkhor* and *mehtar*.

**BHANGRA**, *s.* a small creeping herb with minute flowers



which grows in a wet soil (*verbesina prostrata*). There are said to be two species, the white and the black. The white is very common, and much used by native practitioners, the black is unknown, and is much sought after by alchymists.

BHANKARÍ, *s.* a *jāngal* shrub very abundant in the Delhi territory. It differs in no respect from the *gokhrá*, (q. v.). It is used as a specific in certain complaints, and to attract purchasers its vulgar name is transformed by native druggists to *hasd singhárá*.

BHANṬĀ, *s.* ploughman's wages in kind (Rohilkhand), also called *bhaṭṭa* (Delhi and the Doáb), and *bhát*.

BHAO, *s.* rate, price, value.

BHAOLÍ, *s.* distribution of the produce of a harvest between *zamíndár* and *asámí*. Rent paid in kind instead of money.

BHAR, *s.* Sir H. Elliot and other writers consider the *Bhars* as an aboriginal race. The present writer is persuaded that *Bhar* is merely the name by which the general population of northern and eastern Oudh and Benares was known during the prevalence of Bhuddhism and the suppression of caste. There is good reason for believing that the *Bhars* before the Buddhist period were caste-respecting Brahminists, and at the revival of Brahmanism the immense majority of them gradually returned to their former faith. It is difficult on any other theory to account for the fact that a race evidently powerful, numerous and civilised, was not mentioned in the *Puráns*, and then after flourishing during a period coinciding with that of Bhuddhism in Oudh, suddenly and almost entirely disappeared. The position of the present *Bhars*, who are found in the lowest occupations, generally swine tending, would naturally be that to which, after the

restoration of Brahmanism, obstinate heretics would sink. The *Bhars* are said to have revered *Mahádeo* and *Deví* as emblematic of the creative and destructive powers. This too would seem a reminiscence of their earlier creed. Such modern names as Bardui, Barrosa, Bahraich, Baralí in all of which places *Bhar* remains still exist, and a hundred others, however much they are now corrupted, the author has been assured, have a *Bhar* origin.

BHARAT, s. a cess formerly levied in Benares of which one-half was given to the *Amil* for remittance charges, and the other credited to Government.

BHARAT, s. amount of revenue paid by an individual or party. The word is chiefly used in Delhi and is frequently pronounced *bharit* or *barat*.

BHARAUNA, s. a load of wood.

BHARAUTI, s. a release in full (Ságar and Benares). See *bharpái*.

BHARE, s. a *jangal* grass which grows to about nine feet high and is used for thatches and *tattís*. Its canes are called *nínre*.

BHARNA, v. to give property in repayment of a debt.

BHAR PAI, s. a release in full (N. W. P.), so called from the words in the receipt, *main ne kaurí kaurí bhar pái*.

BHARTI, s. admission; —*karná*, to recruit, enlist, admit.

BHAT, s. advances to ploughmen without interest (Benares and E. Oudh), in Rohilkhand called *bhantá*. Also the name of a soil to the north of the Ganges, which retains its humidity for a long time and contains a large quantity of nitre; it is not found west of the little Gunduk. Also (L. Doáb and Rohilkhand) uneven ground.

BHATA s. alluvial soil.

BHATIYA, s. the poorest kind of land in Ságar and Bun-

delkhand. It is of a reddish color and has *kankar* and stones mixed up with it. It is very shallow in depth and generally exhausted at the end of the third year, after which it requires a fallow of four years to restore it. Only *kodo* and *kuṭkí* and the poorest sort of corn can be raised on it. It is more generally called *bhattí* and *bhattúa* in Bundelkhand.

**BHAṬKATAIA**, s. (*Solanum Jacquine*). There are two kinds of this herb according to the *tarífi sharíf*; the white is usually called the *kaṭái*, and the large and red kind the *barehta*. The flower is called *gulkhar*. It may be doubted if this statement is quite correct. There are generally reckoned to be four kinds of *kaṭaiá*, of which the *bhaṭkaṭaiá*, frequently miscalled the camel thorn is one, and the common people who see these weeds growing wild do not acknowledge that there are two kinds of *bhaṭkaṭaiá*. The only *bhaṭkaṭaiá* which they know is much used in veterinary practice, particularly in diseases affecting horned cattle. It is also devoutly believed that if the roots are shown to a man bitten by a snake, he immediately recovers (see *javásá*).

The other three kinds of *kaṭaiá* are: (1) *bang-kaṭaiá*; this resembles a common thistle and is not applied to any useful purpose; it is also called *satganasi*, and is found in all parts of the country; (2) *golkaṭaiá*; this is not so erect as the others but spreads more over the surface of the ground; it has purple flowers and produces a round berry; it is frequently used in native prescriptions; (3) *kaṭaiá* proper; this is the largest of the four and is more frequently found in *jangals* than near the abode of man; it is a prickly shrub, growing to the height of ten or twelve feet, and does not at all resemble the other *kaṭaiás*.

BHATOLAR, s. lands allotted to *Bhát*s or bards.

BHATTA, s. ploughmen's wages in kind, see *bhanṭá*.

BHATTHI, s. a liquor shop, distillery ; —*dár*, a person who manufactures and sells spirituous liquors, see also *ábkar*.

BHATTIANA, s. the name given to a large tract of land between the Hissar district and the Gaora, which is tenanted chiefly by *Bhatti* Rájputs.

BHATUA, s. see *bhatía*.

BHATULA, s. the name given to bread made from the grain of *arhar*, *chaná* and *múng*. It is also called *gankar*. It is notorious for its hardness and is therefore seldom eaten by those who can afford to grow or purchase the better grains.

BHAWAN, s. a house, a temple.

BHEJ, s. rent, a proportionate share, an instalment. —*barár*, a tenure frequently met with in Rohilkhand in which the shares of the brotherhood are liable to periodical or occasional adjustment, and in which balances of revenue and village expenses occasioned by the fraud or insolvency of a sharer are made good by a rateable contribution from the other sharers. Strangers are often introduced in over-assessed estates on condition of paying the *barár*, but their admission by no means, as is sometimes supposed, forms a necessary incident of the tenure, of which the chief characteristic is the re-adjustment of the *barár*. This tenure is rapidly ceasing to exist, as the value of property increases.

BHELI, s. a lump of *gur* or unrefined sugar, generally weighing from 4 to 8 *chks*.

BHENT, s. feudal tribute paid to a *rájá* or local chieftain.

BHIL, s. an aboriginal people in the eastern provinces who

are followers of the chase, eat vermin, and resemble in their peculiarities the *Bhars*.

BHIM, s. a register in which are entered all tenures, their *jama*, and area, with detailed description, name and registered number of the *raiyat*.

BHIS, s. (properly *bhasínr*, but corrupted into *bhisenda*, *bhis* and *basend*) the edible root of the lotus.

BHIT, s. an elevation of earth made near a tank for the purpose of planting *pán*. Mounds of a tank. The vestige of an old house.

BHOGBANDHAK, s. a mortgage. A debt in which land, trees or animals are pledged to the lender; the produce in corn, fruits, milk, labour, &c., being considered an equivalent for interest. Like *paṭbandhak* and *dishṭbandhak*, (q. v.); these expressions are not much used in the transactions of the common people, except in the L. Doáb and Benares.

BHOGYADI, s. a mortgage pledge in possession.

BHOR, s. dawn of the day, also *subh* or *sabáh*.

BHUT, s. used in the neighbourhood of the Narbadá, to signify a bearer. The Madras boy is a corruption of this. Also to the south of the Narbadá, the head of a Gond village.

BHUINDAGDHA, s. gifts at marriages and funerals, before the presentation of which earth is burned.

BHUM, s. the earth; land; *bhumia*, landlord; proprietor of the soil; descendant of the founder of a village. According to Tod the old inhabitants of *Rájasthán* were so styled.

BHUMIAWAT, s. a general plundering (*Ságar*).

BHUNBHAT, s. a man invited by a proprietor to reside in a village and invested by him with a portion of land, which he is not at liberty to dispose of to others.

**BHUNDARÍ**, *s.* a small patch of cultivation. Lands let without rent by *zamíndárs*, either to village servants, such as barbers, bearers, watchmen and the like; or to indigent relations, *faqírs* and friends, who come to sojourn in a village for a season; *baundá* is the word generally used in Rohilkhand and the Doáb, but it is also pronounced *bhaundarí*, *bhúndá* and *bohndarí*.

**BHUNDIA**, *s.* one who cultivates with a borrowed plough or instrument.

**BHUNGAI**, *s.* name of a tax levied by the *Rájá* of Bijai-púr on part of the forest produce of Tappa Saktesgarh in *zillah* Mirzapúr. Derived from *bhúngá*, a mallet, as *tangai* (another of these taxes) is from *tanga*, an axe.

**BHUNHARA**, *s.* a subterraneous dwelling.

**BHUR**, *s.* a sandy soil; also called *bhúdá* or *bhúdhá*, *balluá*, and *balsundar*.

**BHUR**, *s.* charity, alms and money distributed at marriages.

**BHURARI**, *s.* the corn which remains in the ear after treading out (Rohilkhand and Delhi), called *lindúrí* in Benares and the L. Doáb, and in the U. Doáb, *dobrí*, *pakúrí* and *chillí*. These words are applied to the *rabí* grains chiefly, as wheat, barley, &c. To *juár*, *múng*, &c., the words *chancharí*, *gúrí*, *kosí*, *karahí* and *thanthí* are more commonly applied.

**BHURJI**, *s.* grain-parchers.

**BHUS** or *bhúsá*, *s.* the husk of corn, chaff. *Bhúsí* or *cho-kar*, bran.

**BHUSAURI**, *bhusaulá* or *bhushrá*, *s.* the place in a dwelling house for keeping straw, called *obrá* in Delhi.

**BHUSRA**, *s.* an inferior kind of wheat (Ságar).

**BHUTTA** or *makáí*, *s.* maize, Indian corn; a large bunch of any thing.

BIA, *bíj* or *bisár*, s. seed. The following is a detail of seed sown per acre, and the yield in (Govt.) *mans*, of the more ordinary crops in the U. Provinces:—

Names of grain.	Seed per acre.		Yield per acre.	
	<i>m.</i>	<i>s.</i>	<i>m.</i>	<i>s.</i>
1. Wheat, ...	1	23	16	„
2. Barley, ...	1	10	18	„
3. Pease, ...	1	„	10	„
4. Gram, ...	1	„	10	„
5. <i>Sarson</i> , ...	„	$\frac{1}{4}$	1	„
6. <i>Kuári dhán</i> , ...	1	„ to 45 s.	12	„
7. <i>Sátí dhán</i> , ...	1	„ to 45 „	12	„
8. <i>Jarhan</i> , ...	1	„ to 45 „	20	„
9. Maize ( <i>Makái</i> ), ...	„	$7\frac{1}{2}$	6	„
10. <i>Bájrá</i> , ...	„	$2\frac{1}{4}$	7	20
11. <i>Juár</i> , ...	„	$7\frac{1}{2}$	7	20
12. <i>Urd</i> , ...	„	$7\frac{1}{2}$	6	„
13. <i>Mothí</i> , ...	„	6	6	„
14. <i>Makrá</i> , ...	„	$2\frac{1}{4}$	9	„
15. <i>Kákun</i> , ...	„	$2\frac{1}{4}$	5	„
16. <i>Sanae</i> , ...	1	„	10	„
17. <i>Paṭuá</i> , ...	„	$\frac{1}{2}$	„	3
18. Cotton, ( <i>Kapás</i> ), ...	„	4	4	„
19. „ <i>Radhiá</i> , ...	„	4	4	„
20. „ <i>Manwá</i> , ...	„	4	4	„
21. <i>Jethí dhán</i> , ...	1	20	16	„
22. <i>Sáwán</i> . ...	from 3 to 4 s.		12	„

**BIĀJ**, s. interest on money. *Biájú* is the capital put out to interest.

**BIĀR**, s. a seed bed. Also wind, air. The evening (Delhi). Waste land fit for cultivation. (Ságar). It is used in the same sense as *paṭṭí*, a sub-division of a village, in the L. Doáb.

**BIĀS**, s. land cultivated, to be sown in the following year. Field under preparation for rice cultivation. The word is chiefly used in Rohilkhand.

**BIḌĀ**, s. mounds (E. Oudh).

**BIḌHĀ**, s. determination of the amount to be paid as Govt. revenue (U. Doáb and Rohilkhand).

**BIĠĀH**, s. a land measure. In the N. W. P., it is 3025 square yards or  $\frac{5}{8}$  of an acre, in Bengal 1600 square yards. A *kachchá bígah* is in some places  $\frac{1}{3}$ , in others  $\frac{1}{4}$  of a *pakká bígah*. Akbar's *bígah* contained 3600 *iláhí gaz* (q.v.) In Farrukhábád 100 acres contain B. 175-12-0; in the E. and S. parts of Gorakhpúr B. 192-19-7 (in the W. and N. the *bígah* is much smaller); in Allahabad and part of Azimgarh B. 177-5-15; in part of Azimgarh and Gázípur B. 154-6-8; in Bijnor B. 187-19-15; and so on. In the U. Doáb the average measurement of the side of a *bígah* amounted to  $28\frac{834}{10000}$  English yards; making the local (*kachchá*) *bígah* equal to  $831\frac{4}{10}$ ; and 100 statute acres equal to 582 *kachchá bígahs* 3 *biswas*. The *kachchá bígah* in Oudh varies much, but one in very common use is 20 *kasís* of two paces each, either way, each pace being 36 finger-breadths measured across the first joints of the first and fourth fingers. See *jaríb*.

**BIĠĀHDĀM**, s. village payments by a rate (*báchh*) on *sír* cultivation, synonymous with *báchh* and *dhar báchh* (q. v.)

**BIĠĀHTĪ** or *bigotí*, s. rent paid by the *bígah*, in contradistinction to *bilmuqta* (q. v.) which is when so much is



paid for the holding in the lump. A money commutation for the Govt. share of the produce; it is calculated by classifying the land according, not to area, but to vicinity to the village; elevation, level, &c., are also considered.

**BIGHOTO** or *bighota*, s. the local name given to a tract of country which stretches from Mewát to Loharu, and from Hariáná, Dhundhotí and Chundan to Rath. It includes Rewárí, Báwal, Kanon, Patodí, Kot Kásim and a great part of the Bharáich Jágír.

**BIHAND**, s. land cut up by a torrent.

**BIHAR**, s. sterile, uneven or cragged land, waste land, or land full of ravines.

**BIHAWALI**, s. a division of produce between Govt. and the cultivators.

**BIHRI**, s. see *behrí*.

**BIJAI**, s. see *bejwár*.

**BIJAK**, s. a memo deposited with grain when stored, specifying its amount; an invoice; a list; also an inscription.

**BIJAR**, s. stiff clay soil lying low. It is chiefly sown with rice only, but sometimes gram is grown in it also. It is the land classed as *maṭiyár* and is generally inferior to *domaṭ*. It is not true *maṭiyár* however. Sometimes this land fetches high rents, as in Ráe Barelí.

**BIJAYA**, s. see *bhang*.

**BIJGAH**, s. a scare-crow, *daráwá* is more frequently used in Delhi, and *dhái* if it is moved by a string, as when a bamboo or a stick is pulled against the bough of a tree to produce a noise and frighten away the birds. Other words in common use are *dhokhá*, *dharakká*, *dharallá* and *dhúká*.

**BIJKHAD**, s. a term used in Rohilkhand to signify advance of seed and food to agriculturists: *takávi* being there understood to apply solely to advances for cattle.

**BIJ-MAHURAT**, *s.* a favorable time for beginning sowing.

Here is the rule: *arke gote jo kare jo dhanwantar hoe ; somegote jo kare sewá ká phal hoe ; búdh biraspat do bhale sukar bhare bakhár ; sane mangal jo ko kare bíj na áce dwár*, (who so ploughs on Sunday, he shall be rich ; who so ploughs on Monday shall receive the fruit of his labor ; and Thursday, Wednesday both are good, Friday fills the granary ; whoso sows on Saturday or Tuesday no seed shall come to his door.) (Hoshangábád Report.)

**BIJMAR**, *s.* failure of germination, see *abíj*.

**BIKRI**, *s.* sale.

**BILAIIBANDI**, *s.* an account of the revenue settlement of a district, specifying the name of each *mahál*, the farmer of it and the amount of the rent. In the N. W. P., it usually means an arrangement for securing the payment of the revenue. See *bitrábandí*.

**BILA-SHAKK**, *a.* doubtless, unquestionably.

**BILAUNGI**, *s.* a species of grass.

**BILFARZ**, *ad.* supposing, granting.

**BILFEL**, *ad.* in fact, indeed, actually, for the time being, at present, also *filhál*.

**BILIJMAL**, *ad.* collectively, *in solido*.

**BILIRADA**, *ad.* voluntarily, intentionally.

**BILISHTRAK**, *ad.* jointly, in common.

**BILLLOTAN**, *s.* valerian.

**BILMUKTA**, *s.* a *paṭṭa* under which a *raiyat* pays a certain fixed sum at so much per plough, not being liable to any further demand. An engagement stipulating to pay a fixed money rent for the land under cultivation not subject to enhancement during the currency of the lease. In Benares it signifies a consolidated rate, including *mál* and *abwáb*.

**BIṂA** or *bímán*, *s.* insurance ; *ján* —, life insurance.

BINA, *s.* foundation, basis; —*i dawá* foundation of a claim, cause of action.

BINAHAR, *s.* a gatherer of cotton (Benares), called also *paikar* (Doáb and Rohilkhand), *paihara* (Bundelkhand), and *púí* (Delhi). He generally receives one-tenth of the gross produce, as well as a share, sometimes amounting to a fourth, of the cleaned cotton.

BINAULA, *s.* cotton seed, much used as fodder for cattle.

BINAURIA, *s.* an herb which grows about a foot and a half high in fields sown with *kharíf* crops. It bears several little flowers of a purple color, and is given as fodder to horned cattle.

BIND, *s.* a reed, rush.

BINDA, *s.* a kind of rope made of grass or of the fibres of the *arhar* plant.

BINTA, *s.* see *bent*.

BIR, *s.* pasturage. See also *behrá*. It also means a brave man.

BIRA, *s.* betel-leaf made up into *pán* and ready for use. Its ingredients are betel-leaves, areca or betel-nut, catechu, quick lime, aniseed, coriander seed, cardamums and cloves.

BIRAN, *s.* a brother.

BIRAR or *pándia*; *s.* in Baitúl and the Deccan a *Kánúngo* is so called.

BIRBANI, *s.* a common expression in the N. W. P., particularly among the *Játs*, to designate a man's own wife.

BIRHANA, *s.* land in which culinary herbs are produced (Rohilkhand).

BIRI, *s.* a small open basket for raising water from *jhíls*, &c. to irrigate lands.

BIRINJPHUL, *s.* a species of rice. See *dhán*.

BIRKA, s. a pond, a small well.

BIRLA, a. scanty, thin.

BIRRA, *bejará* or *bejar*, s. gram and barley sown together as a mixed crop (E. Oudh). In Delhi it is applied to *chaná* or gram, injured by wet. It is also the name of a ceremony connected with the building of a house, (E. Oudh).

BIRRABARAR, s. collection in kind (C. Doáb).

BIRT, s. a right, custom, privilege; derived from the performance of offices, whether religious or secular. The word properly means a benefice. This tenure predominates in Gorakhpúr and the Trans-Gogra districts. It was there created by the Srinagar (Sirneth) *rájás* who dispossessed the former Dúmar Rájpúts of Gorakhpúr and got confirmed by the Mogal Emperors. It conveys an unreserved proprietary right of inheritance, sharetransfer and alienation in perpetuity. Formerly the *rájás* were also *málguzárs* and distributed the total assessment of their *tallukas* over the component villages. If the *birtia* agreed to this, he retained possession of his land and paid through the *rájá*; if he dissented his estate was held *khas*, and he merely enjoyed his inalienable right of *dahyak* or 10 per cent. At the Gorakhpúr settlement these *birtias* were admitted to terms, to the exclusion of the *rájás* who were considered as usurpers; 30 per cent was deducted from the assessment, of which 10 per cent was the right of the *birtia*, and 20 per cent went as *málikáná* to the excluded *rájá*. This 20 per cent was paid into the Govt. treasury to be drawn by the *rájá*, who had no further concern with the tenure. The *málikáná* has since been reduced to 10 per cent. The *birtias* are the owners of the soil, entitled to the entire management of their *mauzás*, not liable to be ousted, holding a heredi-

tary and transferable tenure, and subject to enhancement of rent only when the Govt. *jama* is increased.

*Beid-birt* is a *birt* acquired by purchase; *beik-birt* is an ancient *birt*. *Jíwan birt* is an assignment made by the *rájá* of the day to a younger son, of a certain number of villages in the *talluka* for subsistence, to be held by such son and his descendants forever; the assignee was accustomed to take a *patṭa* from the *rájá* for these villages, paying a certain sum as rent. *Marwat-birt* or *khún-bahá* was a compensation made by the *rájá* to the family of any man who was killed in his service in open fight, either with a neighbouring chief or in resistance to the Govt.: it was chargeable according to the custom of the *ráj*, but generally with half the rent demandable for a regular *birt* village. *Shankalap birt* is a religious grant of some kind or other to a *Bráhmaṇ*; such *birts* were at first held free, but generally a small rent was subsequently imposed. *Birtá* is applied in Nepál to rent-free lands, of which there are four kinds in that principality, *jágír*, *manachaul*, *bekh*, and *birt*; by the last a perpetual title is conveyed, and the land is at the absolute disposal of the grantee and his heirs. *Birtia*, a tenant who holds his land upon a fixed annual assessment which cannot be altered except on certain conditions previously stipulated, nor can the land held by him be claimed by the donor. The above article relates more especially to the Gorakhpúr district; for Oudh, see under *Shan-*

**BIRWA**, s. a tree. In E. Oudh it is the name given to the laborer employed upon the *daurí* or *berí* (q. v.).

**BIRWAHT**, s. an orchard.

**BISAHRU**, s. a purchaser.

**BISAR**, s. gleanings left in the field for the lower orders

(E. Oudh). Called *síla* or *salá* in the Doáb, Rohilkhand, Delhi, Bundelkhand and Benares. It is generally the perquisite of the village watchman for guarding the crop ; he is also allowed a plot of land by the proprietor or holder of the village, which he tills or gets tilled. But in some parts of Oudh, the *Pásí* is paid by *bígah-arhaiyá*, that is an allowance of  $2\frac{1}{2}$  *sers* of grain (*kachchá* or *pakká* according to the kind of *bígah*) from each *bígah*.

BISAR, s. loan of seed, upon stipulation of ample refund after harvest. See *mahájan*.

BISATTI, s. a pedlar.

BISHN-PRIT, s. land assigned to *Bráhmans* (see *birt* and *shankalap*); —*dár*, *Bráhman* grantees to whom land has been assigned in the name of *Bishn* (*Vishnu*) from religious and charitable motives, by *zamíndárs*, (Benares, E. Oudh).

BISHT, s. the Kumáon name for a kind of *talluqdár* whose office is in the gift of Government.

BISI, s. a Kumáon land measure equal to 20 *pathas* of Garhwál or 20 *nalís* of Kumáon. The *patha* or *nalí* represents a measure of seed with a capacity of about 2 *sers*, and the number of *pathas* in any area is estimated by the quantity of seed (generally wheat) required to sow it. The actual extent varies according to the quality and position of the land. The grain is sown much wider in the poor *Upráon* lands near the summit, than in the rich *Taláon* lands near the base.

BISKHAPRA, s. name of a grass used in medicine (*trianthema pentandra*). It spreads over the ground, and forms a circle of nearly a yard in diameter.

BISWA, s. the twentieth part of a *bígah*. Used also to express the extent of proprietary right in an estate, the estate being considered as an integer of one *bígah*.

BISWABARAR, *s.* collecting by the *biswá* (C. Doáb).

BISWADAR, *s.* a sharer in an estate held conjointly ; —*í*, the tenure of independent village communities holding under a superior *talluqdár*, used in some places as equivalent to *zamíndarí* or *pattdárí*. See *talluqdárí*.

BISWANSÍ, *s.* the twentieth part of a *biswá*.

BISWÍ or *dobiswí*, *s.* two *biswás* deducted from each *bígh* under cultivation by an under tenant, as the right of the land-lord. A common form of usufructuary mortgage in the Faizábád district, elsewhere commonly known as *bhogbandhak*, under which, (*a*) where a whole village or entire fractional holding was mortgaged, it was usual under Native rule for the mortgagee to obtain both possession of the land and engagement with Govt. ; occasionally however the mortgagee obtained only possession without direct engagement ; in this case, after deducting his interest from the assumed rental, he paid the estimated difference as a quit-rent (called *parmsána*) to the mortgagor ; at revision of settlement when, under the local limitation rules, redemption of mortgage could no longer be allowed, the mortgagee has been invariably declared the proprietor. (*b*) In the case of lands less in extent than a specific portion of the village, such holdings under Native rule always remained attached to the parent village ; the gross rental of such lands was estimated at the time of the transaction, the interest of the loan was then deducted, and the difference (called *parmsána*), was the quit-rent to be paid by the mortgagee to the mortgagor ; the instances in which no such quit-rent was fixed were rare. In either case the mortgagor paid the Govt. demand. The former custom and condition as to re-entry was that the loan might always be repaid at the end of the season, when the crop was off the ground (*khálí*

*fasl*). But Oudh settlement circular No. 45 of 1864, laid down that the 12 year rule is to be applied, counting from the time that either party set the conditions of the original agreement aside. When according to this ruling, redemption cannot follow, the mortgagee is decreed an intermediate title, subject to the payment of the Government demand, plus 5 per cent. See *dahyak*.

BTṬ, s. see *áng*.

BTṬA, s. see *bent*.

BTṬAURA, s. a heap of dried cow-dung. Called *battya* in Rohilkhand.

BTṬHAK, s. ant-hills (E. Oudh and Benares), see *bamíthá*.

BITRABANDI, s. same as *bilahbandí* (q. v.) [Ságar].

BO, s. cultivation. It is usually combined with *jol* which has the same signification.

BOAT, s. (also called *boará*, *bárag*, and *boní*), seed-time, sowing.

BOB, s. the sowing of grain by the drill (Bundelkhand), called *jaiyá* in Delhi, and *wuer* in Rohilkhand and the Doáb. See *bánsá*.

BODAK, s. a buffalo (Ságar).

BODAR, s. an irrigation channel; a place to stand on for throwing the *daurí* or basket by which water is raised to a higher level (Benares). Called *pairá* in Delhi. See *daurí*, *boká*, *berí*.

BOHNI, s. the first money received during the day by a shop-keeper or huckster. The practice is universal in India that no credit for such transaction is allowed, nothing but ready money being received.

BOHRA, s. a class of money lenders frequently met with in the Bombay presidency and N. W. P., more especially in the U. Doáb. The Bohras of these provinces come chiefly from Rájputána, preserve some peculiarities of



speech and dress by which they are readily known. An inferior class of Bohras is known by the name of Koyyans or Rehtis. These last lend small sums of money, generally by tens, and for every Rs. 10 take a bond of Rs. 12, payable by instalments of Re. 1 monthly. They also receive any marketable article in repayment, while the Bohras proper (who are monied men and have larger dealings and with higher classes), lend and receive cash only.

BOIBACHH, s. assessment to be realized on cultivation.

BOJH, s. a load, —*band*, a sheaf, also *púlá*: ten sheaves stood up together, are called *dhúka*, and a hundred sheaves similarly, *saika*, a stack is *gairí*; —*batáí* is a division by sheaves or bundles of mowed corn:—*Sáṇwá* or rice crops destroyed by floods, are usually divided by loads in this way: *debia*, *lená*, *puria* are different modes of dividing produce in the heap, in contradistinction to the sheaf (W. Oudh).

BOKA, s. a basket, pail, or leather bag for throwing water to a higher elevation. Also called *berí* and *claurí* (q. v.).

BOLA', s. the verbal agreement between the village lessees and the *asámís*, either *páhíkásht* or *khudkásht*. Any agreement between the *lambardár* and the *asámí*.

BOLANS, s. making over one's share to another (Benares and E. Oudh); —*í*, the holder of another's share or inheritance, an adopted heir.

BOLÍ, s. a bid at a sale. A dialect or sub-dialect of a vernacular language.

BOLÍDAR, s. non-hereditary cultivators in Hissár who hold under verbal agreement. The names of the *bolídár band sharah* are entered in the supplement of the *ikrár-náma*, and they pay at a fixed rate per *bígaḥ* for the land they cultivate. The *bolídár bilmukṭa* is also named in the

- settlement papers, and pays a certain sum yearly as a quit-rent for a certain amount of land. See *kisánán i kadím*.
- BOLT RAKKAM, s. a verbal agreement for rent additional to that specified in the written lease.
- BONI, s. see *boái*.
- BORA, s. a large sack, used to hold rice, sugar, *gánjá*, &c.
- BORO, s. marsh rice.
- BRIKHOTSARG, s. the ceremony of marriage performed in the name of the bull which is abandoned to the wide world on the eleventh day of mourning for a near relative, and which infests our streets and high-roads under the name of *Bijár*, *Sánr*, and *Bráhmańi* bull. Cf. *banotsarg*, *jalotsarg*.
- BRITA, s. a grant generally of land, to a religious person, or to a tenant on certain stipulations. See *birt*.
- BRITTANT-PATTAR, s. the record of a decision given by a *pancháyat*.
- BUD, s. literally, existing, being. In fiscal language much used in combination with other words as *búd na búd*, *hastobúd*. &c.; —*o-básh*, residence.
- BUDH GANGA or *Búrĥ Gangá*, s. the bed of the old Ganges, where the stream has shifted, more especially the old course below Hastinapúr, and that below Soron and Kampil.
- BUJHARAT, s. the annual adjustment and rendition of the village accounts, also known as *sanjhaútá*.
- BUK, s. land recovered by the recession, of a river. *Buká-rá* bears the same meaning, but is applied only when the land is rendered useless by a deposit of sand (Rohilkhand).
- BULANDI, s. high land.
- BUN, v. to parch, as grain or coffee.
- BUNDAGYARI, s. a former cess levied on adulterers and fornicators, a *samíndárí* due.

BUNGA, s. (often pronounced *bongá*), a stack of *bhúsá* or straw.

BURA, s. a mortgage redeemable on payment of the loan without reference to any fixed period; —*bai* is equivalent to *bai-kámil* or complete sale.

BURIDA, s. fields cut by stealth by a cultivator.

BURRI, s. sowing, by dropping seed from the hand into the furrow, instead of sowing broadcast. Also called *gurí*, *guli*, and *sí*.

BUṬ, s. green unripe gram, see *chaná*.

## C.

CHAH, s. a platform; a pier head.

CHAH, s. a pit, a well; —*í*, land irrigated from wells. In the Panjáb and elsewhere a well estimate of the gross rental of a village is often used as an assessment test. Mr. Prinsep thus describes its preparation: a well with an average area (of 30 acres) was taken, cropped with the usual produce (for which there appear to be fixed rules); the gross out-turn was calculated by applying average prices to average yield, which was turned into cash value. The expenses were then gone into of labor, seed, feed of bullocks and of family (of four persons), dependent on the produce, and these were deducted from gross produce to show what rate per acre would allow a sufficient margin of profit. I find that if the Govt. demand is fixed at Rs. 2-8-0 per acre, the rate per well amounts to Rs. 75, leaving a profit of only 7 per cent, while if it be confined to Rs. 2, the rate would be Rs. 60 per well, leaving a profit of 13 per cent to the proprietor; the former would stand at something less than , the latter would be exactly  $\frac{1}{6}$  the gross produce; but

this assumes that the well is fully provided with five yokes of oxen (see margin). In the Faizábád district the

Parts of 100.	Distribution of Total.	R. A.	present writer con-
			sidered 10 acres
			per well to be a
			fair average stand-
			ard for assessment
			estimates. He also
			remarked in his re-
			port: "the intrin-
			sic superiority of
			well water (more
			especially when
			brackish), over sur-
			face water is fully
			appreciated by all
			practical native
			agriculturists; and
			for this reason su-
			gar-cane, poppy,
			and garden crops
			are irrigated where
			possible from wells
36-3	Actual farm expenses, ...	130-8	
27-7	Estimate of usual subsist- ence of two families of 8 members, ...	100-0	
5-0	Nominal interest @ $12\frac{1}{2}$ p. c. (1) on amount of reve- nue (Rs. 85-8, = Rs. 10-10 (2) on cash payment of farm (Rs. 56-8) = Rs. 7.	17-10	
23-5	Net revenue @ Rs. 2-8 p. a. = Rs. 75, extra charge @ 9 p. cent on revenue = Rs. 6-12 village expenses @ 5 p. cent = Rs. 3-12, ...	85-8	
7-5	Deduct balance, ...	26-6	
100	Total value of assets,	360-0	

only, even when the expense of drawing water from a deep well is four-fold that of shovelling it out of a hollow on the earth's surface. This fact is so well known in the district that a committee of practical agriculturists enter- ed rates nearly  $\frac{1}{5}$  higher on lands irrigated from wells than on those watered from *jhíls* or ponds".

CHAHAL, s. a strong soil, ranking between *rouslí* and *dakura* or *daukara* (Delhi).

CHAHARA, s. see *batáí*.

CHAHKAR, *s.* (or *chakar*), see *batáá*.

CHAHLI, *s.* the wheel on which the rope revolves at the top of a well (see *chak*).

CHAHORA, *s.* rice dibbled in a field after being transplanted from a nursery (U. Doáb and Delhi). *Jarhan* (Oudh).

CHAHORNA, *v.* to transplant (Rohilkhand). Elsewhere it signifies to stick up, to fix. *Rompná* is also frequently used to signify transplanting.

CHAIL, *s.* land twice tilled (Rohilkhand).

CHAIN, *s.* cultivated land.

CHAK, *s.* a portion of land divided off; it is applied to detached fields of a village, and to a patch of rent-free land. In old revenue account books it is the name given to that part of the township which is taken from the residents of the village and made over to strangers to cultivate. A sub-division of a *pargana* for assessment purposes. *Chakbandí*, the fixing or registering the boundaries of a *chak*. *Chakbarár*, collecting rents according to the size or productiveness of *chaks*. *Chaknáma*, a deed or statement, showing the area and boundaries of a *chak*.

CHAK, *s.* a wheel, especially the pulley over which the *láo*, passes, called *bhon* in Dehli, *chahlí* and *charkhí* in Rohilkhand, *garví* and *garílí* in the Doáb, and *girra* and *garárá* in Benares and Bundelkhand; (but the four last terms are only applied if the wheel is formed out of one block of wood). *Chák* also means a mill; rings of earth for forming a well; a vessel in which sugar is manufactured, after being transferred from the *chásní* or *karáhlí* (see *bel*).

CHAKARÍ, *s.* grant for personal services in the village. *Chákráná*, rent-free lands held by village servants; wages of servants.

CHAKKA, s. a wheel or circle; the weight used to press down the small arm of the *dhenklí*.

CHAKKAT, s. the loss of a whole plot of ground by diluvion; the contrary to *ritkat*.

CHAKKI, s. a hand-mill.

CHAKLA, s. a sub-division of territory under the Native rule comprehending, like our *tahsíl*, several *parganas*; —*dár*, the superintendent of a *chaklá*.

CHAKWAND, s. a common weed, of which there are generally reckoned to be four kinds, though they bear but little resemblance to one another: *chakwand*, *chakwandí* (or *kasaundí*), *gulálí* and *batoká*. The *chakwand*, which grows from about 8 inches to 2 feet high and bears a long legume, is very common in mango groves, and in fields grown with *kharíf* crops. It is used by poor people as a potherb in times of want (E. Oudh). A similar weed is called *Paywar* in W. Oudh.

CHALAN, s. an invoice, an announcement of despatch, a remittance; a criminal case sent up to the Magistrate by the police.

CHALJANA, v. to go mad, to become current.

CHALTI, s. cultivated lands (Delhi).

CHAMBAL, s. a log of wood with grooves, fixed on banks of canals, and used in drawing water for irrigation.

CHAMBELI, s. the jessamine, from the flowers of which an aromatic oil is distilled. A foppish upstart is thus described: *ajab terí kudrat*, *ajab terá khel*; *chhachúndar ne dálá chambelí ká tel*; (the power and caprice of the Almighty are wonderful beyond measure; when the muskrat has anointed itself with jessamine oil).

CHAMRAWAT, s. the perquisites of *chamárs*.

CHANA, s. gram. There are generally reckoned to be three kinds, —*píla*, *pachmil* and *kassa*. The last (called

also *rakswá*, *chaptái* and *kasserí* in the eastern part of the N. W. P.) is an inferior kind, *pachmil* is a mere mixture of *chaná* and *kassa*. There is also a small kind called *chaní* or *batúrí*, and *chaná* itself is frequently to the eastward called *rehlá*, and *loná*. But in general *loná* is the name of the oxalic and acetic acid which forms on the leaf of the *chaná*. It is used in this country, in alchymical processes, and in the preparation of nitric and muriatic acid. Clothes are spread over the plants, which, being well moistened by the dew fall, readily absorb the acidulous salt abundantly secreted on the leaves and shoots (Royle, Antiquity of *Hindú* Med. 42). This acid sometimes injures the feet of those walking in *chaná* fields. Hence a local tradition accounts for gram not being grown between the Manwá and the Gogra by saying that *Sítá*, when going to bathe in the Manwá, cursed the plant and directed that it should not be grown between those rivers. In the western part of this presidency, a Cabul *chaná* is sometimes grown, it differs from the *desí* or country *chaná* in having a white flower and smaller leaf; it is also grown in the extreme east, and in Bengal, to the north of the Ganges. It is there considered a fit offering for the gods, probably on account of its rarity,—*chaná* is highly valued and its praises have been sung by the poets. The following lines are very popular: *Sab deon men Mahádeo bare; Sab ann men chakarbat chaná; jáki lambí sí dár, guláb sá phúl, khúntat khántat hot ghaná, kahen Bír Bal, suno sháh Akbar, non aur mirch se ajab baná.* (*Chaná* is the best amongst grains, as Mahádeo amongst the deities; it has long stems, rose like flowers, and gets thicker for being plucked, and when eaten as a potherb with pepper and salt (hear it *sháh* Akbar! Bír Bal says it!) is delicious food.

CHANCHAR, *s.* land left untilled for a year or two. Also land in the second year of tillage (W. Oudh).

CHANCHARÍ, *s.* see *bhúrará*.

CHANDA, *s.* the name given to the theodolite stations of the revenue survey, forming the ends of the main lines from which the village boundaries are laid down.

CHANDA, *s.* a subscription, assessment ; in police accounts, the fund for remounts.

CHANDAIYA, *s.* deep places (E. Oudh).

CHANDELÍ, *s.* a very fine cotton fabric, so costly as to be used only in native courts. It is made exclusively from Amráotí cotton, and every care is taken in its manipulation. The weavers work in a dark subterranean room, of which the walls are kept damp to prevent dust from flying about. The chief care is bestowed on the preparation of the thread, which when of very fine quality sells for its weight in silver. It is strange that women are allowed to take no part in any of the processes. *Chandelís* derive their name from the town of Chanderí, on the left bank of the Betwa in Scindia's territory.

CHANETH, *s.* drugs for cattle.

CHANGEL, *s.* an herb which springs out of old *kheras* or ruined buildings. It has a round leaf, and its seed (which is used as a medicine) is called *khabájí*.

CHANT, *s.* see *chaná*.

CHANIYADA, *s.* land under a crop of *chaná* (Rohilkhand). Called *chanial* and *umre* in Delhi, and *chanara* in some other Provinces.

CHANK, *s.* (also *chánká* or *chhapa*), where *batái* tenures obtain, a stamp fixed on stacks or heaps of grain which are to be divided, or having been divided are left under charge of only one of the parties. It is cut on wood and impressed on a cake of moist earth (*barkat kí mittí*) ; the



legend generally consists of such words as *ākbat ba khair bād*, or *ímán kí salámatí*, to imply that the honor of the parties to whose care the corn is entrusted is appealed to against any dishonest alienation of it. The seal is then placed on the sides of the heap, never as in the *chhattur* (q. v.) on the top, lest the increase of corn may be thereby prevented (cf. *barháwan*). *Chánk* is also the name of the ceremony in the threshing ground, at the time of forming the winnowed corn into a heap. It consists of perambulations round the heap performed in profound silence, after which the performer makes a low bow to the corn and offers the following prayer:—  
*O' Siyábar Parmeshwar jí Sai barkat díjiye; O' Ann deotá jí sahsr guná hújiye; O' Sahdewan gosáin ham ko ráj o beo-har se urin kíjiye*; which may be thus rendered. O' Husband of Sítá Almighty God, bless our efforts; O' corn deity bestow upon us abundance of grain and multiply it a thousand fold; O' *Sahdewan gosáin* preserve us from the clutches of king and creditor.

CHANTI, s. cesses levied from artizans and others.

CHANWAN, s. name of a small species of millet (E. Oudh).

CHAP, s. the refuse of the *jharberí* (q. v.) after the *pálá* is beaten from it (Delhi and U. Doáb).

CHAPRE, s. cowdung cakes, also called *gobar*, *úpá*, *gosa*, *doja*, *theprí* and *chot*.

CHAPRI, s. a puddle. Also a small pulse, somewhat resembling *chaná*.

CHAPTAL, s. see *chaná*.

CHARA, s. fodder, food, remedy, help; —*júi karná*, to seek remedy or redress.

CHARAGAH, s. a meadow, a pasturage.

CHARAT, s. pasture land, fields appropriated to the graz-

ing of cattle, sending out cattle to graze; rent derived from pasturage.

CHARAS, *s.* the exudation of hemp flowers. It is collected by persons running through a field of *gánjá* with leathern aprons to which the exudation adheres. It is much dearer than *gánjá*. That of Bokhára is most appreciated, but much comes from Nepál. Also, the large leathern bucket or bag, used for filling water from wells (also called *pur* and *moṭ*).

CHARHA-UPRÍ, *s.* literally out-bidding one another, used in C. Oudh to signify competition for land amongst cultivators.

CHARHWÍ, *s.* raising rent.

CHARÍ, *s.* unripe *juár*, cut as fodder for cattle; it is always sown much thicker than the *juár* intended for the threshing floor. In the L. Doáb, the name given to small portions of land held rent-free by cultivators (cf. *chhír*).

CHARKHÍ, *s.* the pulley by which water is raised from a well by two water pots tied to the ends of a rope and raised alternately; literally a spinning wheel. It is generally made of pieces of bamboo lashed together in the form of a cylinder. See *ohák*.

CHARNÍ, *s.* a feeding trough.

CHARHTA, *s.* a settlement on an annual increasing rent, equivalent to *rasadí*. Literally increasing, rising.

CHARWA, *s.* see *batái* and *kúr*.

CHARWAHÍ, *s.* wages of a ploughman or herdsman in grain.

CHASNÍ, *s.* a pan in which the juice of the sugar-cane is boiled. It is much the same as the *karáhí*, except that it is somewhat larger. See *bel* and *chák*.

CHASPAN, *v.* fix, —*karná*; to fix, as a summons to the door of an absentee.

CHATRI, *s.* an herb which springs up with the *rabí* grains.

It is used as fodder for cattle, and the poorer class of cultivators eat its seeds mixed with barley.

CHATTIÁL, *s.* one who collects rents from cultivators for the owner. In E. Oudh, the usual name is *ziladár*.

CHAU, *s.* a ploughshare. See *hal*, *halas*.

CHAUBACHHA, *s.* a levy of revenue on four things under Native rule in the Delhi territory; *pág*, *tág*, *kurí* or *kudí*, and *punchhí*, i.e. *pagrí*, a turban, *tág*, a rag or thread worn by a child round its waist; *kurí*, a hearth; and *punchhí*, animal's tails. The two first correspond with the poll tax, the third with hearth-money (the fumage of Domesday Book), and the fourth with Hornegeld. As *tág* may be considered included in *pág*, another tax is substituted for it according to some authorities, thus *palkatí*, a cess on *pála* cuttings (see *jharberí*), or a cess on the *darántí* or sickle, or on the *khurpá* or grass cutter; but the insertion of *tág* is correct, for the tax upon the *pág* or men, was double that on the *tág* or children. Another variation is, *kurí*, *pág*, *áng* and *dhartí*; *áng* was levied on cattle, a buffalo being counted as one *áng*, a cow half an *áng* and a calf a quarter; *dhartí* (meaning soil) was a rate upon the cultivated land.

CHAUBARA, *s.* see *batái*.

CHAUBISA, *s.* a name applied to any tract containing 24 villages in the occupation of a particular tribe. They are very common round Muttrá. Cf. *chaurásí*. *Bíálisa* was 42 villages, or half a *chaurásí*.

CHAUDHRÍ, *s.* the head of the trade; a revenue officer of the *Kánúngo* or *Segadár* stamp under Native rule: of late years it is but a title pertaining to the descendants of those officers who are now frequently *talluqdárs*.

*Chaudhráí*, the jurisdiction of a *chaudhrí*: *chaudhráyat*, a *chaudhrí*'s fees of office.

CHAUGADDA, s. the place where the boundaries of four villages meet, also called *chauhadda*, *chausingha*, *chaukha*, *chauráhá*, *chompta* and *chaupaṭa*.

CHAUK (or *chaukha*), s. see *chaugadḍa*. The word is also generally applied to the main street or central thoroughfare of a city.

CHAUKAR or *chaukara*, s. see *baṭáí*.

CHAUKE, s. a guard or watch; the post where a guard is stationed; —*dár*, a watchman. The chief duties of the rural police are to prevent and report crime. They are paid in cash at the rate of Rs. 2, or Rs. 3 per month, or in rent-free land and perquisites, such as a handful of grain from each corn heap on the threshing floor. Sixty houses are supposed to form a sufficient charge for a *chaukídár*.

CHAULA (or *chaurá*), s. the name of a kind of pulse (*dolichos sinensis*) also called *rawás* and *ramás*, but best known under its Persian name of *lobiá*.

CHAULAI, s. the name of a weed (*amaranthus polygamus*) which shoots up during the rainy season, particularly in old buildings. It is also sometimes sown and eaten as a potherb. There are two kinds red and green, called *gander* and *marsaí*.

CHAUMAS, s. lands tilled from *Asárh* to *Kuár*, i.e. during the *chaumása* (q. v.) and prepared for the *rabí* (spring) sowings.

CHAUMASA (or *barkhá*), s. the four months of the rainy season. The rest of the year is comprised in *śtala*, *járá* or *mohasa*, the cold season, and *dhúp-kálá* or *kharsa*, the hot season.

CHAUMASIA, s. a ploughman hired for the season (*Ságar*).

CHAUNRA, *s.* a subterranean apartment for grain.

CHAUNRI, *s.* a police station, usually the *kotwál's* (Ságar).

CHAUNTALI, *s.* cotton pods in which the fibre is equal to one-fourth of the whole produce (cf. *tiháli*).

CHAUPAL (or *chaupár*), *s.* a shed or court in which the village community meet; generally built by the head man of the village, and used by him in former days as a kind of *kachahrí*: (the town hall!)

CHAUR, *s.* a large open space in the forest (Rohilkhand); —or *manjha* or *kachhár*, (q. v.), a large tract of low river side land subject to periodical submersion. (E. Oudh).

CHAURA, *s.* see *chaulá*.

CHAURAHA, *s.* see *chaugadda*.

CHAURASI, *s.* eighty-four; territorially applied to a subdivision of a *pargana* or district amounting or formerly amounting to 84 villages. They are not uncommon all over Oudh. Sir H. M. Elliot gives a long and interesting disquisition on the subject (p. 178—206 Supplemental Glossary). It appears to have been a mystic number not only with Brahmanists but with Buddhists also. *Biálisa*, was half a *chaurás*, or 42 villages.

CHAURSI, *s.* a granary above ground (Rohilkhand).

CHAUS, *s.* land four times tilled (Rohilkhand).

CHAUSINGHA, *s.* a raised mound indicating where the boundaries of four villages meet. See *chaugadda*.

CHAUTHI, *s.* see *batái*.

CHAUTHIYA, *s.* a measure in general use for grain and about equal to a *ser* of wheat, *chaukarí* is  $\frac{1}{4}$  and *adhelí*  $\frac{1}{2}$  of a *chauthiyá*. Five make a *kuro* or *panserí*, and 20 *kuros* make a *khanrí*. These words are equally used in superficial measures. Thus an area which would require 5 *panserí* to sow it, is about equal to a *bígha*. See *bísí* and *jaríb*.

CHAUTARA, s. a court ; perhaps a corruption of *chabútra*, a platform.

CHAWAL, s. rice cleared of its husks ; when boiled it is called *bhát*, also *khushka*, unhusked it is *dhán*, (q. v.).

CHEHRA, s. a descriptive roll of a servant, literally a face, the Queen's money is styled *chehra-dár*, from having the Queen's face on it.

CHENA, s. (or *china* or *chaina*.) *panicum miliaceum* (*panicum pilosum*, Roxb.), is sown and reaped in the hot season after nearly all the *rabí* crops have been cut. It requires much irrigation and is a precarious crop, hence the saying : *chena jí kú lená ; chaudah pání dená ; byár chale to lená na dená*, (you may irrigate your *chena* as much as you like, let a blast come and you get nothing for your pains).

CHENCH, s. an herb which springs up in uncultivated places during the rainy season. Its fruit is frequently called *jonk* from its resemblance to a leech.

CHEWARA, s. the most distant lands of a village, also called *palo* and *hár*. They are less valued than the other lands from the difficulty of irrigating and manuring them.

CHHADAM, s. literally 6 *dáms*, but used to designate two *damrís* or  $6\frac{1}{4}$  *dáms*, see *damrí*, *adhelá*, *gandá*.

CHHAṬ, s. a pad to prevent laden bullocks from being galled.

CHHAJ, s. a basket used in winnowing grain.

CHHAKAR, s. see *batáí*.

CHHAKNA, v. to clean the water of a well.

CHHAKRA, s. a cart.

CHHAP, s. a stamp, generally that of the *potdár*. In Delhi and U. Doáb it is the name applied to a small bundle or heap of thorns about a foot high ; when large, it is called *khewá*.

**CHHAPA**, s. the village seal used to impress grain heaps with (see *chank*, *thapa*), also the heap of refuse corn and chaff which is formed in winnowing; in a heap of cleaned corn this is about 4 per cent. Also a small heap of grain appropriated to purposes of charity. Also, the name given in some places to the basket used for throwing water out of a pond for irrigation (see *berí*, *boká*, *daurí*).

**CHHAPPAR**, s. a thatch roof; —*band*, a resident cultivator (see *páhíkásht*, *asámí*, *kabzadárí*, *raiyat*).

**CHHAR**, s. the bank of a river; —*chitthí* a permit, or pass over a river.

**CHHAṬAO**, s. clearing grain or rice from the husk.

**CHHATRI**, s. an umbrella; a small ornamented pavilion built over a place of interment, a cenotaph of a *Hindú* chief. The second or fighting class amongst *Hindús*.

**CHHATUR**, s. the covering placed on a heap of winnowed corn (see *barháwan*, *chank*). In Benares it is generally a mere cake of cowdung; elsewhere it is a shoot of grass, or a dry stick of *arhar* with several (generally five) projecting twigs, on each of which a small piece of cowdung is placed, or a flower of the *ák* or *madár* (*asclepias gigantea*). Sometimes a spear is stuck in the ground, not on, but at the side of the heap; and sometimes an artificial flower is placed at a short distance from the bottom of the heap. The object of fixing the *chhatur* is to ward off the evil eye.

**CHHAUR**, s. a large stack of *juár* or *bajrá* collected for fodder comprising several smaller stacks called *sai*. In years of plenty this is added to, till the village stock amounts to several hundreds of *mans* (Delhi). In some districts, as in Rohilkhand, this is known by the name of *garrí*, (q. v.), elsewhere by the name of *kundar* or *kharuí*. Also, walking a boundary with a raw cow skin on the head, under a solemn oath to decide correctly;

five sticks are also held in the hand to imply that the arbitrator is the representative of the *pañcháyat*. The word is in use in the N. W. *Múchhandarí* is used in Sagar and Rájputáná, and *dill* in Benares, in which latter Province the Harbans *purán* is laid on the head. See *golá*.

CHHEDA, *s.* a destructive little animal similar to the weevil (*calandra granaria*), in Oudh *ghun* and *makora* are commonly used. Also the disease caused to the corn by this animal.

CHHEONA, *v.* to extract juice from a *tár* tree, literally to exude.

CHHIDA, *a.* thin, not close ; said of a person or animal whose legs are much separated, also of corn fields and of plantations (in opposition to *ghaná* or *ghinká*, close, thick).

CHHIKAÍ, *s.* see *fárkhatí*.

CHHILKA, *s.* bark, rind, an egg shell.

CHHILNA, *v.* to erase.

CHHIMI, *s.* a pod, a legume.

CHHINKA, *s.* an ox muzzle (Delhi), called *múkha*, *mushka* and *jálí* (Rohilkhand and Doáb), *khonta* (Benares) and *múska* (Bundelkhand). Also a net for hanging pots, &c.

CHHINTA, *s.* sprinkle : a field in which peas and linseed have been sown broadcast, while the rice crops are on the ground ; when the rice is cut these crops are left to grow and are harvested in the beginning of *chait*. In Delhi the term *chhántá* is applied to throwing more seed amongst a growing rice crop. In Gorakhpúr the same word is employed to signify lands in which seed has been scattered after a single ploughing, more particularly at the extremities of villages with a view to secure possession.

CHHIR, *s.* the lessee's own cultivation ; corrupted from *sír* (q. v.).



**CHHITRÍ**, *s.* a broken basket or *ḍaliá*; one nearly ineffective from being worn out.

**CHHITUA**, *s.* sprinkling: sowing broadcast (Benares); in Bundelkhand called *chhíntab*, in the Doáb, Rohilkhand and Delhi, *puberí*, *pubár phenk dená* or *jel karná*.

**CHHIUL**, *s.* a *jāngal* tree, called also *ḍhák*, (q. v.).

**CHHOLA**, *s.* gram (Ságar and Bundelkhand). Also the title of the man who cuts the standing sugar-cane. He strips off the leaves and lops off the head, which he receives as his perquisite, besides about ten canes per diem, during the time he is employed.

**CHHOLNI**, *s.* a scraper.

**CHHOR-CHITTHÍ**, *s.* a deed of release, also called *fár-khatí*.

**CHHUT** or *chhúṭautí*, *s.* remissions allowed either on the *bígaḥ* or in rupees by *málguzárs*, after forming an estimate of a field. Generally, any remission of revenue by Govt. *Chhút*, *chhút muáfi* or *mujraí* are terms specially applied in Benares to the reductions made in the assessment of 1197 F.

**CHIBHAR**, *s.* land which remains long moist (Ságar).

**CHIHIL**, *s.* wet oozy land.

**CHIK** or *chíkar*, *s.* mud, slime, also, the turf or rushes on which the water pot of the *ḍhenklí* rests when brought to the top of the well (also called *parchha* and *chilwái*).

**CHIKARBARDESHÍ**, *s.* compound interest.

**CHIKAT** or *chiktí*, *s.* clayey soil, (Ságar).

**CHIKHAR**, *s.* the husk of *chaná*, good fodder for cattle.

**CHIKHARWAI**, *s.* wages for weeding (E. Oudh), called generally *niráí* and *naulaí* elsewhere.

**CHIKNAWAT**, *s.* a clayey soil, also smoothing over.

**CHILLA**, *s.* a holy place where *faqírs* abide (so called from the initiatory abstinence of forty days which they undergo).

CHILLU' or *chullú*, s. the palm of the hand contracted for the purpose of holding water. See *ajaulí* and *chungal*.

CHILWAT. s. see *chík*.

CHIMBUR, s. an inferior kind of grass which grows in the Bhutṭí territory. It is perhaps the same as the *chaprúda* of Huriáná.

CHIN, s. a kind of sugar-cane (U. Doáb and Rohilkhand). See *úkh*.

CHIRAK, s. a slab or pillar used for marking boundaries. In Oudh *chabútra* is used for the slab at the triple survey points.

CHIRARA, s. low rice-lands.

CHIRCHIRA, s. (also called *chichara*, *chitirra* and *satjira*), a medicinal plant, (*achyranthes aspera*), the ashes of which are also used for washing linen. There are two kinds, white and red. The former if carried about the person is believed to render one invulnerable particularly against scorpions, and to be a certain remedy if applied to a scorpion's bite.

CHIRCHITTA, s. a grass somewhat resembling young *bájra*. It produces an ear like that of the *kangní*, and its grain is about the size of a barley corn. Natives believe that he who eats a *chitták* of its grain will not feel the pressure of hunger for 21 days.

CHIRWAT, s. the first ploughing of a fallow field after the first fall of rain.

CHIT, s. contraction of *chitthí*, (q. v.).

CHITNAWIS, s. a writer of notes or precepts; a secretary.

CHITORA, s. picture painters.

CHITTA, s. a creeping herb (*plumbago zeylanica*) used as a cure for leprosy.

CHITTHA, s. a rough note; servant's pay or rations; a memorandum.

CHITṬHṬ, s. a note; paper containing an order or demand;  
—*dálná* to draw lots —*talab*, a process or precept, a summons.

CHITṬṬ, s. see *bhúrará*.

CHIWANA, s. a place for cremation; called also *chihái* and *chihání*, *marghat*, *bhoídagdhá*, and *smasán* (in Benares *sumsán*).

CHOHA, s. a small well.

CHOKA, s. rice, (Ságar).

CHONDA, s. *kachchá* wells where the water is near the surface (E. Oudh).

CHOPNA, v. to throw water from a *daurí* (q. v.), called *ul-chab dená* in Bundelkhand.

CHORI, s. theft; —*maweshí*, cattle lifting.

CHOT, s. see *batái*.

CHOYA, s. a hole dug in the dry bed of a river to get water. Also a name commonly applied to rivulets.

CHUA, s. (*amaranthus oleaceus*), one of the chief *kharíf* products of the hills. The flowers are of a fine red color not unlike Princes feather. It is also called *battú* or *marša*.

CHUGAT, s. pasturage.

CHUHRA, s. the lowest caste of village servants, also known by the name of *bhangí* (q. v.), *halálkhor* and *khákrób*, but *chúhrá* is the most usual term in villages. The head of this tribe as well as that of the *chamárs* is called *mehtar* and receives perquisites under the name of *mehtarái*.

CHUKARA, s. customs duty, (Ságar).

CHUKAT, s. a settlement, (Delhi and U. Doáb).

CHUKAUTA, s. field rates of rent; money rate.

CHUKRṬ, s. a fractional division of land (Garhwál and Kumáon).

CHUKṬṬ, s. a cultivating tenancy, under which a given

area is rented at a certain stated sum on the *bilmuqta* principle.

CHULLI, *s.* supports placed below stacks of straw, or stores of grain, staddles ; in some places the ground is merely cleaned and elevated and no supports raised, it is then called *ghai*.

CHULLU', *s.* see *chillú*.

CHUN or *chúní*, *s.* flour, pulse coarsely ground.

CHUNDRÍ BAT, *s.* *khet bat* (q. v.), where the fields are divided like the squares in a chequered cloth (*chúndrí*).

CHUNGAL, *s.* a handful of anything dry, as *chillú* (or *chullú*) is of anything liquid. *Khonch* is used in the same sense. In Rohilkhand *hup* or *huf* is as much as two hands joined can hold, but in Benares, Delhi and the Doáb, it means only one handful, see *ajaulí*, *chillú*.

CHUNGI, *s.* illegal abstraction of handfuls of market produce ; sometimes however it is given as rent for the use of market conveniences, such as booths, sheds, &c. ; a *zamíndarí* or municipal tax on articles, brought into a *bázár* for consumption or sale, in contradistinction to Octroi, which is a tax collected at the barriers, with an alternative of taking the goods to a bonded ware-house, for safe custody.

CHUNTRU, *s.* head-man of a district (Dehra Dún).

## D.

DAB, *s.* the name of a grass (*poa cynosuroides*), better known as *kus* or *kusha*. It is generally applied only to the first shoots of the *kus* grass, called in Rohilkhand *dabsa*. The extreme acuteness of its points is proverbial, thus, the intellects of a clever man are said to be as sharp as the point of a *dáb* or *kus* leaf. *Dáb* is not in much

request as fodder for cattle, but, when soaked it makes very good twine, and is occasionally used in thatching houses. It is however in great demand in almost all *Hindú* religious ceremonies. It is considered very desirable to die upon a bed of *dáb*.

**DABAK**, *a.* fresh well water, also call *dabka*.

**DABAR**, *s.* low ground where water lodges; a hollow below the homestead; a small tank; a vessel for washing in.

**DABEHRI**, *s.* a light kind of plough (W. Oudh and Rohilkhand); *dabehrá* is a large ploughshare (E. Oudh).

**DABIA** or *dábí*, *s.* a term applied to about 10 handfuls (*mutṭha*) of *kharíf* produce. *Lehná* is the word used in the same sense in regard to *rabí* produce. About 4 *mutṭhá* make a *lehna*; about 4 *lehná* a *dabiá*; about 5 *dabiá* a *bojh*, and about 100 *bojh* a *pahí*. Five *dabiá* of *kharíf* produce amount to a *dhoka*, about 10 *dhokas* make a *bojh*, or load, and an aggregation of several *bojhs*, make a *kúndar*. The application of all these words varies very much in different districts and even in different *parganas*. See *kundurkha*, *kharní*, *paḥṭa*, *santrí*, *seinka*, *lehna*, *pahí*.

**DABKA**, *a.* see *dábak*.

**DABRA**, *s.* a marsh, puddle, small pond; also (equivalent to *tapra*) a small field (U. Doáb).

**DABRI**, *s.* division of profit amongst the village community according to their respective shares (U. Doáb).

**DABSA**, *s.* see *dáb*.

**DACH**, *s.* homestead, (E. Oudh).

**DADANI**, *s.* advance to cultivators, especially by the opium department.

**DAD-KHWAH**, *s.* a petitioner for justice, a plaintiff, a suitor; *dád-ras*, a redresser of grievances.

**DAD O SITAD**, *s.* giving and taking, borrowing and lending.

DADRI, *s.* see *arican*.

DAEN or *dáoná*, *s.* the tying of a number of bullocks together to tread out grain. They are invariably driven from right (*dahná*) to left, whence perhaps the derivation.

DAFA, *s.* section, paragraph, also called *figra*.

DAFTNA, *s.* buried or hidden treasure, a hoard; treasure trove.

DAFTAR, *s.* office; records; —*í*, a man employed in preparing and taking care of articles of stationery, and in ruling or binding sheets of paper for official purposes.

DAGA, *s.* fraud; cheating, —*báz*, a cheat.

DAGAR or *dagrá*, *s.* a path (rarely used, *pagḍandí* is the general word), see *dahar*.

DAHAL, *s.* (also *daldal* or *daldalí*), a quicksand or quagmire.

DAHAR, *s.* a road, see *dagar*.

DAHENDI, *s.* a vessel for holding *dahí*, or curdled milk.

DAHIA, *s.* a field. Land near a village (Benares and Sagar).

DAHMARDA, *s.* a cart smaller than a *gárí* and *chhakrá*, but larger than a *rehlú*, so called from its capacity to carry ten men (Rohilkhand). Also called *dobardá* or *dobaldá*.

DAHNTMI, *s.* (lity. half of ten), five per cent (Delhi).

DAHOTARA, *s.* tithes, an allowance or tax of ten per cent. See *dahyak*.

DAHR or *dahrí*, *s.* stiff clay soil (in low ground). It is usually applied to a marsh or any inundated land (Delhi).

DAHSA LA, *s.* decennial.

DAHSANI, *s.* belonging to ten years. A book comprising the collections, accounts, registers, &c., of 10 years. The book generally known as the *dahsaní kitáb* was compiled in 1210 F. with the aid of the *Kánúngos*, *Mutawálís*, and

*Kázís* assembled at Barelí for the purpose of showing the quantity of land in occupation of the *muáfídárs*. In it the name of the occupant was sometimes recorded, sometimes that of his son, and sometimes when neither could be ascertained, the name of the original grantee. It was made necessary by the changes in property attendant on two revolutions: the usurpation of the *Rohillá Patháns*, and the conquest by the *Nawáb Wazír*. Two columns of this register exhibit under the description of *málik qadím* and *málik hál*, the ancient proprietor known to the *kánún-go* records, and the more recent occupant.

DAHYAK, s. ten per cent. At the close of the last century the Govt. adopting the practice of Native rulers, fixed its land revenue at  $\frac{9}{10}$  of the assumed gross rental. The tenth part left to those with whom it engaged was called *dahyak* or *dobiswí*. The theory under the Oudh Native Govt. was to leave 10 p. c. as a remission of revenue (*nán-kár*), or as revenue-free land (*sír*), to the rent collecting *málguzárs*, and on this theory was based the legal presumption officially laid down in Oudh at the revised Settlement that, all old proprietors were entitled to an interest equal to  $\frac{1}{10}$  of the rental, but not to more, or to the lease of the village. But as a matter of fact it has been clearly shown that owing to the weakness of the Native Govt. those in managing possession did enjoy much more than  $\frac{1}{10}$  of the rental. In the Trans-Gogra districts the word is used in connection with *birt* tenures, a general feature of which is that  $\frac{1}{10}$  of the land is left unassessed, and to holding this land rent-free, whether in possession of the management of the village or not, the *birt-dár's* right is usually confined; the other  $\frac{9}{10}$  are as a rule subject to periodical enhancements of rent, and should the *birt-dár* (who is generally the person who has reclaimed

the land), not agree to the enhancement, he falls back on his rent-free holding, the lease being otherwise disposed of. *Chahárum* ( $\frac{1}{4}$ ) and *satwant* ( $\frac{1}{7}$ ) are also not uncommon proportions of the rental for subordinate proprietors to enjoy in the Faizábád division. *Dahyak* was also applied to the 10 per cent formerly allowed in our territories as well as in Native States, to *tahsildárs* and *ámils* for their profits and the cost of collecting the Govt. revenue. (Reg. II of 1795).

DAI, s. property which can be bequeathed or inherited.

DAIJA, *dahez* or *jahez*, s. a dowry or portion which the wife brings to the husband in marriage. The passages in Manu are contradictory as to purchasing a bride by a dower; Arrian says, that in marriage, the Indians neither took nor gave money; while in Strabo we read their wives were purchased for a yoke of oxen. The present practice among the agricultural tribes of the N. W. P. is for the bride's father to purchase the bridegroom, so that the man receives the dowry, (dower the wife is of course entitled to, by the laws of inheritance); the *daijá* consists for the most part of money and household utensils. Thus even when the daughter of Jai Chand was forcibly abducted by Pirthí Ráj, the father sends to him "the richest gems, the fruit of the victory of Biji Pál, inestimable wealth, pearls, elephants, and dyes". So too when the same hero marries the daughter of the Dahima of Biana he receives from his father-in-law, "8 beauteous damsels, 63 female slaves, 100 chosen Irák horses, 2 elephants, 10 shields, a pallet of silver for the bride, 100 wooden images, 100 chariots and 1.000 pieces of gold." This system, the fruitful source of female infanticide, arises from the almost universal desire to obtain for the daughter the pri-



vilege of marrying into a higher family, which is only to be acquired by purchase. Thus among *Bráhmans* and *Rájpúts* the relative position of the several clans can be easily ascertained by learning with what families sons and daughters respectively intermarry. The sons marry those of an inferior stock, and receive money for the condescension; the daughters marry those of a superior stock, and their parents have to pay for the privilege. Where perfect equality reigns (and mutual convenience, as well as the gradual extinction of ancient prejudices are slowly tending to this result), sons and daughters of three or four different stocks intermarry; and as alliances are thus not sought for mere honor and distinction, the payment of exorbitant prices is obviated. Sometimes indeed an imaginary purchase is made, merely as a type of the custom. "The lower castes often receive money on the marriage of their females called *húnda*, which is the *Asura* or 5th form of marriage; and it is suspected that *Bráhmans* occasionally in the present avaricious age, incur sin on this account. A poor family to avoid the disgrace of receiving *húnda*, will sometimes marry their daughter into a family of similar circumstances; or an intermarriage may be agreed upon on both sides.

DAIM, *a.* perpetual; —*ul hats*, perpetual imprisonment; *bandobast dáimí*, the permanent settlement of the revenue; a criminal sentenced to imprisonment for life is called *dáimí*.

DAIN, *s.* the 8 *dáins* in the *Dún* are hill-estates, each containing a certain number of hamlets, of which the fields and the lands of one adjoin and mix with the fields of another. Their *mukaddams* are probably the ancient *zamíndárs* of the *Dún*.

DAIN, *s.* debt, liability; —*dár*, debtor; —*muajjal*, a debt

payable on demand; —*muwajjal*, a debt of which payment is deferred.

DAIR, *a.* instituted, pending (also *marjúq*).

DAKAITY, *s.* technically a robbery committed by five or more persons conjointly. But under Native rule it was applied to organized robberies conducted by armed gangs, who frequently looted villages by torchlight, shooting down the inhabitants who resisted and torturing those who would not reveal where their treasures were hid.

DAKHAL, *s.* entrance; taking possession; possession, occupancy; engaging or meddling in an affair, entering in an account and the like; —*dihání*, delivery of possession, —*náma*, a deed or warrant of possession; —*yábí*, receiving possession; *daḡhíl*, an occupant.

DAKHIL, *a.* entered, received, filed, deposited, entrance, taking possession, entry of an item in a deed or register; a receipt for money; annexation of lands, inclusion of a minor in a major parcel of land; —*daftar*, consigned to records (which is equivalent to being postponed indefinitely), struck off the file of a judicial officer; —*dár* or *kár*, an occupant; —*ḡháriḡ* or *muḡháriḡ*, entering and ejecting the removal of one name and insertion of another in the Govt. register of landed proprietors, whenever a transfer of revenue-paying property is effected; —*a*, a receipt, especially that granted by the Govt. for revenue-payments; —*í*, included, comprehended, applied to villages which have become included in the list of revenue paying villages, having branched off from and being dependent upon those on which the assessment was originally levied (which latter are called *aslí* villages).

DAK NILAM, *s.* a bid at sale by auction.

DAKRA, *ḡakárá* or *ḡhakar*, *s.* a stiff dark clay, prevailing in natural dips and hollows where water collects and lies during

the rains (U. Doáb). This land remains moist after the other soils have become dry; and being situated near and around ponds and lakes is, as a rule, irrigated from them. From this clayey nature it forms into very large clods, and if once allowed to dry and cake, it cannot be cultivated until it is moistened. *Seotá* is a rich loam or mould, something like *dákrá*, but with less clay in it. It varies much in fertility according as it approaches *dákrá* or is light and mixed with sand. *Pilotá* is a poor friable yellow soil, generally sandy; even when it clods the particles do not bind together like *dákrá*. Its distinguishing characteristics are its yellow or dark red colour and its inability to retain moisture. *Bhúr* is simply sand generally of a whitish grey colour, for when it becomes yellow it is termed *pilotá*.

DAL, s. wild rice. In E. Oudh *tinní* and *passai*.

DAL, s. the split pea of *múng*, *arhar*, *urd*, and a few other pulses. See *daliyá*.

DAL, s. the name applied in Delhi and U. Doáb to the basket used to raise water from a canal. It is made sometimes of leather, but generally of *múnj* or *jháú*. *Dál* irrigation is used where the canal is much below the level of the land, and is, in consequence of the labor attending it, more expensive than *tor* irrigation, which consists in merely breaking down the field ridge, and allowing the water to pass through it.

DALDAL, s. —í, see *dahal*.

DALGANJANA, s. a kind of rice.

DALHARA, s. grain-seller.

DALIAJHAR, s. the season of joy and relaxation at the end of seed-time (literally the brushing out of the sowing basket) also called *kúnrmúndná*, *hariar*, *baibharí* and *kúnrbójí*.

DALFL, *s.* argument, proof; plural *daláil*.

DALIYA, *s.* a coarse meal; any sort of split pulse, ground finer than *dál*, in which the seed is understood to be split only into two pieces.

DALLAL, *s.* (corruptly *dalál*), a broker; they are commonly *Khatrís*; —*í*, brokerage, agency, commission; a tax on brokers.

DAM, *s.* a former copper coin in the *Aín-i-Akbarí*, and consequently in most old revenue accounts,  $\frac{1}{40}$  of a rupee; but to the common people it is  $\frac{1}{50}$  of a *taka*: 25 therefore go to a *paisá*, and  $12\frac{1}{2}$  to an *adhelá* (see *damrî*, *chhadám* and *sikka*); hence, —*ái*, amount of assessment (C. Doáb); —*í wásilát*, gross assets of a village.

DAMANS, *s.* a purchased share of an estate or village.

ḌAMAR, *s.* resin, more especially that of the sal tree (*sho-rearobusta*).

DAMCHA *s.* see *machán*.

DAMKA, *s.* a hillock (E. Oudh).

DAM-MADAR (or *dhammal*), *s.* a popular ceremony with the agricultural and lower classes of U. Hindustán. It consists in jumping into a fire, and treading it out, with the exclamation of *dam-madár*, *dam-madár*! (by the breath of *Madár*!) It is devoutly believed that not a hair of these devotees gets singed, and that those who have practised the ceremony are secure against the venom of snakes and scorpions. Badí-ud-dín *Sháh Madár*, in honor of whom the ceremony annually takes place, was, according to the *Mirat i Madaría*, a converted Jew, born at Aleppo in A. D. 1050; having taken up his abode in the reign of *Sultán Ibráhím Sharkí* between Cawnpúr and Farrukhabád, and expelled therefrom an evil genius, called *Makan Deo*, who infested the place, he gave the name of *Makanpúr* to

his residence, and was buried there in A. D. 1433, at the good old age of nearly 400 years. His handsome tomb was raised by *Sultán Ibráhím*. He is believed to be still alive and hence is frequently styled *Zinda Sháh Madár*. Mohammad gave him the power of retention of breath (*habs i dam*), whence arose his longevity, as the number of his respirations was diminished at pleasure. The fair or festival which takes place at his tomb during the first 17 days of *Jamádi-ul-auwal*, is known by the names of *chharí*, *mednî*, *charágan* and *baddhî*. The two ceremonies of *dhammal khelná* and *gai lutáná*, which take place on the 17th day, are described in the *Qánún i Islám*. Mrs. Mír Hasan Alí tells us that women can never safely enter the mausoleum containing the Saint's ashes, for they are immediately seized with violent pains as if their whole body were immersed in flames of fire. There is a class of *faqírs* called *Madaría*, after his name; they generally wear black clothes and are much addicted to intoxicating drugs.

**DAMRÍ**, s. In the Delhi territory, the term is applied to the sub-divisions of a village. Thus in Gopálpúr of Rohtuk, there are 150 *damrís*, each *damrî* being equivalent to 25 *kachcha bíghas*. But *damrî* is commonly known as a nominal coin, equal to  $3\frac{1}{8}$  or  $3\frac{1}{4}$  *dáms*; or between 2 and 3 *ganḍas*, so that a *damrî* varies from 8 to 12 *kaurís*, according to the good will and pleasure of unscrupulous *baniás*.

**DANABANDÍ**, s. cursory survey to find out the produce of a field.

**DANADAR**, s. fixing the *jama* according to the actual produce.

**DAND**, s. high ground; a fine; a land mark; retaliation.

**DANGAR-TAUJÍ**, s. a revenue amount.

DANGWARA, s. reciprocal assistance.

DANPATRA, s. a deed of gift conveying lands to *Bráhmans*.

DANTH, s. the knots in the stalks of grain, the refuse of the harvest floor; also called *datúá* and *danthlá*. In W. Oudh *katrí* or *katlí*.

DANTI, s. a sickle.

DAR, s. a rate.

DAR, s. subordinate tenure in E. Oudh which is described by the Settlement Officer of Partábgarh as synonymous with *bai-birt* or *birt*, for which valuable consideration has been given, and which see. The tenure is said to be confined to small *chaks* or patches of land less than a village.

DARAMAD, s. an account of fees paid for serving processes; entrance. The return of process. *Darámad barámad*, receipts and disbursements.

DARBAB, *ad.* with respect to, as to, regarding.

DARBANDI, s. rent-rates used for assessments. Mr. W. A. Forbes thus describes his method of deducing soil and produce rates in Meerut. "A table of *Nijkarí* (rent in kind), and *zabtí* (cash rent) rates, is prepared in the following manner:—

*Nijkarí rates.* A *kankút* or appraisement of crops is made in a certain number of villages in each *pargana*. This is done for each denomination of soil and of each kind of crop, in well, tank and canal irrigated, as well as in unirrigated land. From the gross outturn is deducted the cultivator's share, at the average proportion found to prevail in the *pargana*. In order to ascertain this average, the rates of shares enjoyed by the cultivators are obtained from each village in the *pargana*. After deducting such share, the remainder is valued at the average "village rate" for the past ten years. By the village

rate is meant that prevailing between the dealer and the grower, as distinguished from the higher rate prevailing in the market. Two produce value tables were prepared, one from the price-current for ten years, and the other from a careful scrutiny and abstract made from *Mahájan's* books, the former being used as a check upon the latter, which is the one adopted for ultimate use. Thus a rate of rent paid in kind is obtained for each crop in each description of soil, irrigated, or unirrigated, for a certain area, the irrigated crops being sub-divided into the heads, "wells," "tanks" and "canal."

*Cash rents.* But as a test of appraisement, and also for the money rents where the crops could not be measured, the money rents prevailing over the whole *pargana* for every description of crop and soil, were ascertained from the *patwári's* papers, from decisions in rent suits, and by verbal enquiries from *zamíndárs* and *patwáris*; and from the information thus collected an average was struck. These combined produce and money rates are then applied to the soils and crops actually under cultivation in a certain number of villages, and the division of the total money values into the total cultivated areas, gives the average for each soil, for the total, for each kind of irrigation, and for unirrigated. Lastly, the average of all these gives the average rate for the cultivated area of the *pargana*. The *pargana* rates so obtained are assessed upon the soils of different denominations under each kind of irrigation, as also upon unirrigated land, for the whole *pargana*, and the *pargana* assumed *jamábandí* is obtained. The same process being followed in the case of each individual *mauza* and estate, its assumed *jamábandí* is found. But the above is necessarily work to be performed by native agents through the *Tahsildárs*, and partly obtained

from records in the office. Data so collected and compiled require to be carefully tested in every way. Even with the most careful testing and examination, I look upon such data, not as the foundation of an assessment but as the test by which to prove the results of the Settlement Officers conclusions, after personal investigation into the condition of each village and estate. No average rates which could be prepared would justify a "chamber" assessment of the whole *pargana*, and thus when I say that such and such are my ascertained assumed rates for a *pargana*, I would reserve the right in fixing the *jamias* of individual estates, to run up and down the scale, and finally to be perhaps on the whole rather over, or under the *pargana* rates, based strictly upon my assumed rates.

*Class rates.* In addition, therefore, to the above produce and soil rates, I have proceeded to form village or class rent rates in the following manner:—Each village in the *pargana* is visited and narrowly examined in every part and with reference to every particular, by the assessing officer. Notes are made of its condition, nature or fertility of the soils, capabilities and actual amount of irrigation, whether from wells, tanks or canals; its population and class of cultivators; and as part of its condition, its cultivation as compared with its area, and the capability for extending its cultivation. In fact, every point which should receive a Settlement Officer's attention is noted down. Sample villages are taken, and around these are grouped in classes, the other villages of the *pargana*. I call them classes in preference to circles, because it by no means follows that contiguous villages come within the same class. Often it may be so, but such exceptions cannot be made the rule. In thus personally examining the *pargana* the most extensive and accurate data can be



obtained regarding rates of rent. Riding through the fields of a village, the scattered cultivators are questioned as to the amount of land they hold in cultivation, and the rents they pay, whether in kind or in cash, whether on certain crops, or as it very often happens, by "all round" rates, that is, land taken at a certain rate in the lump, good and bad, irrigated and unirrigated, whether to be sowed with pulses, wheat or cane. Then follows a visit to the village itself, and a chat with the people round the sugar-mill, which becomes for the occasion the centre of attraction alike to the busy and idle; and the information gathered from the fields is confirmed or corrected, or reasons for contractions discovered. Thus the cultivator in his field when questioned will state that he pays Re. 1-9-6 all round per *bíghah* for his land: on going into the village the landlord, at the sugar-mill tells you he takes Re. 1-8-0 all round; he is checked and told you know better; then the intelligent inhabitant steps forward to cut the knot and explains that one *áná* in the Rupee is charged in addition for "*Malbah*" or cesses. In this way, having grouped the villages in classes, and ascertained the rates from a large number where cash rents prevail, we arrive at very accurate "class rates," and are enabled to test the rent tables previously referred to. It is extraordinary how nearly rents are assimilated throughout the country, and how closely, after practice, one can determine the exact amount of rent prevailing from an examination of the village lands. Thus it may be seen that my trust as an assessing officer, is placed entirely upon the conclusions and results I have personally arrived at from my visit to each village. Those results I test and compare in every possible way by the other data, prepared after the usual methods, and by the hands of

others. Having arranged my groups or classes of villages, I arrive at a rough estimate of the proper *jama* to be borne by them, by applying to each the rate of its class, and that *jama* is compared and tested with the rent and soil rates of the *pargana*."

DARBAR, *s.* the executive Govt. of a Native State ; also a levee held by a Native prince or high English officer.

DARGUZARNA, *v.* to decline, to leave off, to refrain from, to pass by.

DAR-IJARA, *s.* a sub-lease, an under-farm.

DARJA, *s.* grade, rank, class ; —*badarja*, gradually, step by step, classified.

DARJ-KARNA, *v.* to enter, to write.

DARKHWAST, *s.* request, application, petition, also the agreement taken from *málguzárs* to abide by the assessment and pay the revenue ; —*khás*, a special application ; —*uzrdári*, a petition of objection.

DARMIYAN, *s.* between ; interval, middle, midst.

DARMUSTAJIR, *s.* a sub-lessee, a tenant holding of a farmer, not of a *zamíndár*, an under-farmer.

DAROBAST, *s.* the whole of a district, or estate, —*i aimma*, a grant of the whole of the lands constituting a rent free estate.

DAROĞ-HALF, *s.* perjury, false swearing.

DAR-REHN, *s.* a sub-mortgage.

DARSHANI, *s.* at sight, (as a bill).

DARSURAT, *ad.* in case, provided, should, suppose, that, in the event of.

DAR-UL-ZARB, *s.* the mint, more commonly called *tak-sál*.

DARYA-BARAMAD, *s.* alluvion ; —*burd*, land lost by river encroachment ; diluvion.

DARZI or *Sújí*, *s.* a tailor by profession.

DAS, s. ten. *Das nakṭon meṇ ek nakṭá*, among ten men with their noses slit, one with his nose whole is nicknamed *nakkú*, i. e. if out of fashion perfection is crime.

DASA, s. a reaping hook, also *hasiá*.

DAST, s. the hands, —*basta* or *banda*, with folded hands; —*bardárí*, relinquishment, renunciation, withdrawal, literally drawing back the hand, —*andáží*, interference, interposition.

DASTAK, s. a notice of demand or summons.

DASTAWEZ, s. a deed, a document, a bond, an instrument, a voucher, —*hiba*, deed of gift, —*jálí*, forged document, —*kabúliyat*, a deed of acceptance or agreement, —*kist-bandí*, a deed of instalment, —*mahr*, a deed of dower, —*musaddaka*, an attested deed, —*mushtaba*, a suspicious deed, —*zamánat*, a bail bond, a bond of security. •

DASTGARDAN, s. a loan without any voucher, a loan on verbal promise.

DAST-KHAT, s. signature, hand writing.

DASTUR, s. custom, usage, practice; —*khándání*, family usage, —*mustamra*, an unvaried practice, —*tijárat*, mercantile usage, —*ul-amal*, rules for guidance.

DASTURI, s. a fee, customary perquisite or commission.

DAUL, s. estimate of assets for the purpose of assessment.

DAULA, s. a boundary.

DAURA, s. sessions, circuit, tour, —*par*, in camp.

DAURAN, s. pendency, duration, currency.

DAWA, s. claim, demand, —*baibát*, a foreclosure claim, —*bedakhkí*, a claim for ejectment, ouster or dispossession, —*hak-shafa*, a claim for pre-emption, —*ijráe digrí*, claim for execution of decree, —*istikrák istehkák hakíyat*, claim for recognition of right and title, —*izáfa-lagán*, a claim for enhancement of rent, —*mahr*, a claim to dower, —*muq-*

*wiza*, a claim for compensation. *Dawídár*, a claimant, plaintiff, suitor.

DEGRÍ, s. corruption of decree.

DEHAR, s. low lands flooded during the rains. In Oudh the more common word is *kalyár* or *khalár*.

DEHI, s. a village, pertaining to the village as —*bígah*, the village *bígah*; —*rít*, the village rate; also one of the designations of a resident cultivator.

DEHIR, s. lands flooded in autumn.

DEHWAL, s. the village official in C. Oudh (not necessarily a *Bráhmaṇ*) who performs certain preliminary ceremonies for the agricultural community before such operations as fixing the door in the house of a new settler, laying the foundation of a new well and so forth, for which he is paid in grain from the threshing floor or in rent-free land. A principal duty of the *Dehwál* is to set up the *holí*, a stem of *Palma christi* and five pieces of cowdung fuel, (*oplá*, *kandí* and *ballá*), on the *Basant panchimí* in E. Oudh, and the last day of the month of *Mágh* or *Basant* in W. Oudh, and to set fire to this on the last day of the month of *Falgun*.

DEJA, s. *Daijá* or *jahes*, a dowery, see *daijá*.

DEL, s. a clod; land ploughed and ready for *rabí* crops. Also called *Parial*.

DEOLA, s. mounds, high ground.

DEORHA, s. one and a half: used to express interest in kind, at 50 per cent. *Hisáb deorhá*, an old system of account during Native rule, under which interest was not decreed when it had run beyond 50 per cent of the principal.

DESWAR, s. by districts: a village statement.

DEWALA, s. bankruptcy. *Dewáliyá*, bankrupt.

DHAK, *Palás* or *Chhiul*, s. (*Butea Frondosa*). It grows

profusely in the *jangals* of Oudh and the N.W. P. There is no part of the tree that is not brought to some use or other. The roots produce a fibre from which is manufactured rope known as *Bakhar*. The bark (*chhál*) and flowers, (*tesú ká phúl*), are used for dyeing purposes. The gum (*chuniyá gond*) is little inferior to gum Arabic, and the leaves and wood provide fuel for the village and sugar cane manufactories. The best gun powder used to be made of this wood. In the months of February and March when the *dhák* is in full bloom, its rich clusters of scarlet and olive brown flowers form quite a feature in the landscape. The flower is sacred to “*Sarswati*,” the Minerva of the *Hindú* Pantheon. The seed is called *palás papra*.

**DHALA**, s. a tenth or tithe; collections made from *asámís* to cover village expenses; also called *jama dhálá*, synonymous with *Dhárbáhh*.

**DHALBHOL**, s. transfer by sale.

**DHAN**, s. unhusked rice. There are four main classes of rice ordinarily grown in E. Oudh, viz., those distinguished by the names of *Kuári dhán*, *Jethí dhán*, *Sáwaní* or *Sáthí dhán*, and *Jarhan*, but the varieties are innumerable. There are nearly 100 different kinds in the Lucknow museum. The outturn per acre of *Kuári dhán* is on an average from 12 to 13 *mans*, and the selling price at harvest time is ordinarily one *man* for the rupee. *Kuári dhán* is sown with the first fall of rain and is cut in *Kuár*, (September, October) hence the name. *Jethí dhán* is sown in April, in places where water is still lying, and it is cut at the beginning of June. The average yield per acre is from 18 to 20 *mans*. This rice (which in appearance is precisely similar to the *Kuári* rice), entails far more labor in its cultivation than any of the other

kinds.. During the greater period of its growth the fields are flooded, but the water is not allowed to lie incessantly. It is generally allowed to lie for 12 hours, and is then drained off for 12 hours. This latter period is during the night. *Sáwaní* or *Sáthí* rice, so called because it is said to ripen 60 days after sowing, is the least esteemed of the different local sorts. *Sáthí dhán* is very little grown and is seldom cultivated in places where there is the least hope of a better crop. The average produce per acre may be set down at 9 or 10 *mans*. *Jarhan* is the best rice grown, both as regards quality and quantity; the average yield per acre is 15 *mans*, and the selling price 50 *sers* for the rupee, when cut. *Kuári dhán* ordinarily sells for 34 *sers* the rupee, *Jethí dhán* 30 *sers*, and *Sáthí dhán* 42 *sers*. These three kinds of rice are preferred by the poorer classes to *Jarhan*, because they swell to a much larger bulk in process of cooking, and consequently less is required for a meal. *Jarhan* or *lái*n is thickly sown in small seed-beds and is transplanted when rather more than a foot high, in bunches of four or five plants, into low-lying fields which have been previously carefully prepared. This is a precarious crop being easily injured by both flood and drought. Wild rice is called *Pasári* or *Tínní*, q. v. In N. Oudh the classification is as follows:—I. *Dhán* or autumn rice, and the best kinds are *anjaná*, *mutmurí*, *naranjí*, *phúlbrinj*, *dúdhí*, *minwarí* and *parní*. The inferior kinds are *sáthá*, *dihúlá* and *khuthmera*. II. *Jarhan* or winter rice, of which the best kinds are *hansráj*, *mahesiá*, *satira*, *ketakí*, *darai*, *phen*, *rámabhog* and *gaúriá*. The inferior kinds are *anandí*, *uduá*, *kasambhá*, *belan*, *raidasí*, *raimuniá*, *kargahí* and *kai*.

The rice of L. Bengal is much superior to that grown in Burma; the rice that goes home from the latter coun-

try is mostly used in the manufacture of starch, spirits, &c. It sells at 8 to 12 shillings a cwt. in England, while good Bengal fetches 14 to 18, and good Carolina 35 to 40 shillings. The inhabitants of Bengal and Behar consume about 330 million *mans* of rice yearly =  $12\frac{1}{4}$  million tons. Half a million tons are annually exported, and two millions go for seed and waste, so that the total annual requirement is equal to nearly 15 million tons of rice or say 574 million *mans* of paddy. The average price ranges from  $18\frac{1}{3}$  *sers* of 80 *tolahs* for the rupee in Húghli, where it is dearest, to  $30\frac{2}{3}$  in Balasore, where it is cheapest. Bengal rice has been classified as, (1) early rice, which is also known as summer or autumn rice, (2) winter rice, and (3) spring rice. *The early rice* is called *biali* in Orissa, *aons* in Bengal, *bhadaí* and *será* in Behar, and *ashú* in Assam. It is largely grown on high lands and is sown broad-cast. It usually gives place to a winter or *rabí* crop of peas, wheat, barley, gram, pulses, cotton, &c. It is sown from March to May according to the particular locality, and is reaped from August to October. *The winter rice* is called *sarud* in Orissa, *amun* in C. and E. Bengal, *aghaní* and *himanto* in W. Bengal and Behar, and *stíálí* in Assam. This is the staple food of the people of the L. Provinces, it is sown (both in the broad-cast and transplanted manner) in strong low-lying lands. The transplanted variety which is the commonest kind in Bengal, is sown in seed-beds in high lands, and when the rains have moistened the soil, the seedlings are transplanted when a foot high into marshy soil. The broad-cast variety is sown in deep marshes, and as the water rises the paddy grows with it, attaining sometimes the height of 20 feet, and it has been known to grow a foot in 24 hours; it also bears emersion for

7 or 8 days in clear water. Both these varieties are sown according to locality, from March to June, and reaped from November to January. The planting out takes place in August and September. *The spring rice* known as *dakúá* in Orissa, and *boro* in Bengal, is only grown in small quantities, being coarse in grain, and troublesome of cultivation, by reason of frequent transplanting, as the water recedes. It is sown in December and January and reaped from April to June. Five-sixths of the rice crop in Bengal is *aman*. From 18 to 20 *mans* of paddy an acre is a good average yield in Bengal, from 10 to 12 in U. India, 11 to 15 in Sindh, in British Burma 34, in Java 14 to 16, and in Europe and America 30 *mans*. Ploughing begins in February and is continued in March when moisture permits; it is repeated 4 or 5 times. In April or May the seed is sown broad-cast, and the plant benefits by being strong and hardy when the rains set in, and the plough is often run through the young plants to stimulate them. The transplanted rice requires a couple of additional ploughings and harrowings, and the transplanting needs much water and is done from June to September. The land is rarely manured, but much of the stalk is left to be eaten down by cattle, and the land is served in the process. As a rule a rice and a *rabí* crops are taken every year from the same fields. Irrigation is useful at seed time (April, May), at transplanting time (July, August), and in October as the crop matures. The average cost of cultivation is equal to a third of an average crop, or say from Rs. 6 to 8 per acre exclusive of rent, but the cultivator pays in labour and not cash. The rice plant and unhusked grain is known as *dhán*. Husked rice is commonly known as *cháwal* or in persian *brinj*, when boiled, it is



called *bhát* or *khushka*. The only attempt the author has heard at the derivation of the word paddy, is that the Malay equivalent for rice in the husk is 'paddy.'

DHAN-BIGAH, s. lands cultivated by *paṭṭidárs* at a low fixed rate.

DHANIYA, s. coriander seed, (*coriandrum sativum*, Linn).

DHANKAR, s. the land in which rice has been grown is so called when it is recropped, as land in which *sáwán* has been grown is called *sáwaní* and *kodon*, *kodelí*.

DHAP, s. one-fourth of a *kos*, half a mile.

DHARAUR, s. deposit.

DHARAWAT, s. land ascertained by estimate, not measured.

DHARBACHH, s. an uneven distribution. An imperfect *paṭṭidárí* tenure in which part of the village land is held in common, part separately. The profits of that held in common being first devoted to payment of Govt. revenue and village expenses, the balance is then divided according to the respective holdings. *Dhárbáchh*, *báchh* and *bigahdám* are synonymous.

DHARDHURA, s. the name by which the custom is known which makes the main stream of a river the boundary between States and properties. The custom is known in the Panjáb as *daryá-bunná*. It is nearly universal in U. India and originated in different clans and communities possessing lands on opposite banks. When estates can claim increment on the opposite bank the custom in the Panjáb is known as *kuch-mach*. In Oudh this last custom is so little known that it has no name even. Under the existing law (XI of 25) the first point for enquiry is the *prevailing custom*, and whatever that is, it must be followed. If there is no such custom the next point for determination is *identification*; if the land was suddenly

cut off and can be identified, then the ownership will not change even although the deep stream intervene. If the loss was gradual and the land cannot be identified, ownership is lost. These two last provisions are shown by Blackstone and Vattel to be based on European laws, and not on Asiatic custom. Islands newly thrown up belong to Govt., provided the water that surrounds them is not fordable.

DHARMATAR, s. a charitable grant.

DHARNA, s. a mode of extorting compliance by exciting superstitious feelings; a person wishes to obtain something of another, he threatens to put himself to death or sit at his door until he gets it; while this is going on neither party can eat or drink.

DHAROHAR, s. deposit: land yielding two crops, more commonly known as *do-faslí*, (q. v.).

DHARTA, s. discount and commission.

DHARWAI, s. the *patwári* who weighs grain.

DHASAM, s. a quagmire.

DHEKLI or *dhekul*, s. a lever with an earthen pot attached to it by a rope, used for raising water when it is near the surface. It will irrigate 4 *biswás* per diem, or more where water is very near the surface; also *dheokal*.

DHI, s. high land; the bank of a river or tank. A remnant of former proprietorship consisting of sites of houses that have fallen and which are now fit for cultivation. Also known as *Gharwí*.

DHIHA, s. mounds.

DHIRMADRY, s. lands held by *Bráhmans* for religious purposes.

DHOBI, s. a washerman. *Dhobí ke aise kúkur, na ghar ke na ghát ke.* The washerman's dog is a fixture at neither

the house nor the river, literally he is ownerless and houseless.

DHOKHA, *s.* also *dhúhá*, a scarecrow, the latter word also means a boundary mark.

DHONCHA, *s.* four and a half.

DHUT, *s.* small earthen mounds erected to mark the boundaries of villages; alluvion.

DHUR, *s.* the 20th part of a *biswá*.

DHURA, *s.* a boundary, an axle-tree.

DHURDENA, *v.* to winnow grain a second time.

DHURKAT, *s.* an advance of rent paid by *asámís* to *zamíndárs* in the month of *Jeth* and *Asárh*.

DHUS, *s.* glacis of a fort, a red sterile soil.

DHUSIA, *s.* a stake in a hedge.

DIARA or *Dewará*, *s.* a tract of alluvial land, also called *char* and *mánjhá*.

DIBACHA, *s.* preamble, preface, introduction.

DIEH, *s.* the site of a deserted village.

DIHAND, *s.* a good payer: *nádihand*, the reverse.

DIHDARI, *s.* this tenure which largely prevails in the Faizábád district, has been officially described as follows by the author. When property was transferred voluntarily or involuntarily, it was by no means an uncommon though not an invariable practice, for the purchaser to assign a portion of it in perpetuity to the seller, for his subsistence, under the above designation. This might be done, by assigning a share equal to  $\frac{1}{4}$ ,  $\frac{1}{6}$ ,  $\frac{1}{7}$ ,  $\frac{1}{8}$  or  $\frac{1}{10}$  of the property transferred, and land to that extent was then made over, which might be one or more entire *mauzas*, or a smaller quantity of land; or by giving a certain amount of land at pleasure, without any reference to specific share. These *dihdári* tenures were generally conferred under writing, seldom verbally. When

a whole village is held under this tenure, the sub-proprietor invariably also enjoys all village privileges and dues, and with these *the proprietor* has no concern whatever. The same is also the case where the sub-proprietor holds an entire and separate fractional portion of a village, included in a single estate; but where there are two fractional portions of any village included in an estate, one of which is held as *dihdárí*, and the other is not, it will generally be found that in that case the sub-tenure carries with it no village privileges or dues whatever. In the course of judicial proceedings, where this tenure was found to extend to the entire village or entire fractional portion, the sub-settlement was of course decreed; where smaller holdings were being contested, the decree has been based on extracts of the field Registers filed with proceedings. It may be mentioned, that at the outset, *dihdárí* grants were always rent-free, and the majority of these are still so. In some cases, however, a low quit-rent was subsequently assessed, known by the name of *barbastí*. This item is always found to be still considerably below the Govt. demand. In this class of sub-tenures, which were given in lieu of other superior rights long since absorbed, whether they be held rent-free or at low rates the superior holder has of course to make good the Govt. demand from his other property. Where the rent-free tenure extends to certain fields only, the other village lands can be held responsible for the revenue that should properly fall on the rent-free portion, whether the *mahál* in which the *mauza* is situated, be at some future period broken up or not. But where the rent-free tenure extends to a whole village, or fractional portion of a village, this will not be the case, and it was therefore ruled, that a condition should be entered in the administration paper

that if the *sadar málguzár* should hereafter fail in his revenue engagements, these must be accepted on the usual terms by the *dihdári* holder.

DIKḲAT, *s.* difficulty.

DILĀ-PANĀ, *v.* to recover.

DILJAMAṬ, *s.* ease of mind ; satisfaction : reliance.

DILWARI, *s.* land given to the *zamíndár*, *mukaddam* or founder of a hamlet, rent-free.

DĪNAR, *s.* see *dirham*.

DĪPDAN, *s.* lands given to *Bráhmans* on the banks of a river to deprecate encroachments.

DIRHAM, *s.* this and the *dínár* were even in Akbar's time, considered old coins. The *dirham* was silver, of 6 or 8 *dángs*, (1 *dáng*=2 *qíráts*; 1 *qírá*t=2 *tassúj*; 1 *tassúj*=2 *habbas*). The *dínár* was gold, weighing 1 *misqál* i.e.,  $1\frac{3}{7}$  *dirhams*, as they put 1 *misqál*=6 *dángs*; 1 *dáng*=4 *tassúj*; 1 *tassúj*=2 *habbas*; 1 *habba*=2 *jaus* (barley corns); 1 *jau*=6 *khardals* (mustard seeds); 1 *khardal*=12 *fals*; 1 *fal*=6 *fatíls*; 1 *fatíl*=6 *naqírs*; 1 *naqír*=6 *qitmírs*; and 1 *qitmír*=12 *zarrahs*. One *misqál* is thus=96 barley corns.

DISHṬBANDHAK, *s.* the pledge of real property ; hypothecation, mortgage without occupancy.

DISMIS, *s.* corruption of the English word dismiss.

DIYAT, *s.* a fine exacted for an offence upon the person : the price of blood.

DOBISWI, *s.* a reduction or cess of two *biswás* in twenty ; the *zamíndár's* right in land, as *málikána* is in money ; see also *biswí*.

DOFASLI, *s.* lands which bear two crops in the year. It is a popular error to think that the double crop is only obtained from the best manured (*goind* or *gowhání*) lands. The fact is wherever the water supply is large in *outlying* lands, two crops are taken, but the agriculturist is usually

content with one good heavy *rabí* crop from the *inlying* manured lands. The very best of these last are reserved for wheat, sugar-cane or poppy. Wheat may be grown two or three years running in such land, but natives are quite alive to the advantages of rotation of crops, and a very usual rotation is, wheat one year, to be followed by (1) *arhar* (*cytiscus cajan*) as a spring crop, but mixed with it is also sown *urd* (*dolichos pilosus*) *kodo* (*paspalum frumentaceum* Kæn., ms.) or *juár*, more commonly called *jundrí* in E. Oudh (*holcus sorgum*, *sorgum vulgaris*) as an autumn crop. These last grow quickly and are cut before the *arhar* (also called *túar*) has made much progress; that is then weeded and the plough run through it, and left to mature in the spring. This rotation rests the land much, as the leaf-droppings largely supplement the usual manure. Another rotation for wheat, is (2) to try for a crop of *makrá* in the rains, (always a precarious crop), and when that is cut, to put in barley or peas for the spring. In the two-crop lands proper, i.e. the outlying and low-lying lands near a swamp or other abundant water supply, rice (*dhán*) is grown every rains, and as soon as that is cut, barley and peas are sown, as a mixed or separate crop at pleasure, if they can be irrigated; or if they cannot but there is still moisture sufficient in the soil to warrant the seed being sown, gram or peas are put in, and occasionally a sprinkling of barley is thrown in with them.

DOHÁO, s. *zamíndár's* right of milk from *raiyat's* cows.

DOHLÍ or *dohadá*, s. a rent-free grant to religious mendicants.

DOL, s. rich black soil.

DOMAT or *doras*, s. soil composed of two sorts of earth viz. clay and sand, see *maṭiyár*.

?, s. a proclamation.

DONGRA, s. a heavy shower of rain such as falls in *Asárh*.

DORAS, s. see *domaṭ*, and also *maṭiyár*.

DORI, s. a line with which land is measured, or water drawn.

DUB, s. a sweet and most nutritious grass. It is of three kinds (1) *poundá*, (2) *khútayá* or *chuttú* and (3) *gundalí* or *dhourí*. In other places it is known as *ghordúb* and *bandúbíá*. Its tenacity is proverbial so that it is used as a simile when the fondness of *zamíndárs* for their land is spoken of. Its modest charms have been thus described by Nának Sháh. *Nának nanhá ho raho jaisí nanhí dúb, aúr ghás jal jáengí dúb khúb kí khúb*. Nának be modest like the *dúb*, for all other grasses shall be scorched up, but the *dúb* shall ever remain green as it is.

DUBSI, s. a percentage allowed to Govt. farmers on the revenue paid.

DUGLA, s. a basket used in throwing up water for irrigation, also called *berí*.

DULHA, s. a bridegroom, *dulhan*, bride.

DURANDESHI, s. precautions.

DUSHNAM-DIHI, s. abuse.

## E.

EKBACHHI, s. distribution of any sum or cess levied upon all land at an equal rate (C. Doáb).

EKE-BA-DIGARE, *ad.* one after the other, mutually.

EK-FARDI or *ek-fashí*, *a.* a term applied to land yielding one crop annually, usually the outlying fields which are lightly cultivated, and which are also known as *pálo*.

EK-JADDI, *a.* of the same stock, descended from the same ancestor.

EK-MUSHT, *ad.* in one sum, all at once, in the lump.

EKOTRA, *s.* sum, total, interest at one per cent per *men-sem*. Also one hundred and one.

EKTA, *a.* single, unique, singular.

EKTARFA, *a.* *exparte*.

EKWAL, *s.* a paper giving the gross quantity in each *asá-mís'* possession in each *mahál*, with a detail of cultivation.

ENAHAT, *s.* a second deposit of anything in trust.

ETHANA, *s.* low lands.

## F.

FAHISH, *a.* obscene, indecent, impudent, shameless. *Fá-hisha*, a harlot; anything abominable.

FAIDA, *s.* profit, gain, advantage, utility, benefit.

FAİL, *s.* an act, —*jáyaz*, a lawful act, —*ná jáyaz*, an unlawful act, —*záminí*, security for good behaviour.

FAISALA, *s.* adjustment, decision, decree, judgment.

FALANA, *pro.* so and so, such a person.

FALIJ, *s.* the palsy.

FAN, *s.* skill, art, sagacity, stratagem, *pl. funún*.

FARAĞAT, *s.* leisure, ease, happiness, competency.

FARAIZ, *s.* see *farz*.

FARAR, *s.* flight, running away, —*honá*, to escape, to abscond.

FARD, *s.* a list, sheet, statement, a catalogue, —*bákiyát*, a balance sheet, —*hakúk*, record of rights —*mukammil*, a complete record, —*ná-mukammil*, an incomplete record, —*tálíká*, inventory of distrained property, —*karár-dád jurm*, charge sheet, —*sazá*, sentence sheet.

FAREB, *s.* fraud; *farebí*, fraudulent.

FARİK, *s.* a party to a law-suit; *faríkain*, parties in a suit, also *tarfain*, —*sání*, the second party to a suit, a defendant.



FARK, *s.* distinction, difference.

FARKHATT, *s.* an acquittance, a deed of release or discharge.

FARMAN, *s.* an order in writing issued by a Crowned head, a Royal mandate, a command — *bardár*, subject to orders, obedient.

FAROD, *s.* deposits of goods in certain limits; descending, alighting, stopping.

FAROGUZASHT, *v.* to omit, forget.

FAROKHT, *s.* sale, selling.

FARYAD, *s.* complaint; a cry for help; *faryádi*, complainant, a plaintiff, one who sues for justice.

FARZ, *s.* a divine command or ordinance, a duty not to be neglected, a definite portion of the inheritance due to an heir, a widow's jointure, or her share of her husband's property. *Faráiz*, the law of inheritance, the law of partition of property, the obligatory or divine precepts, or statutes of the Muhammadan religion.

FARZI, *a.* fictitious, suppositious.

FASAD, *s.* depravity, wickedness, perverseness; violence, war, sedition, rebellion, mutiny.

FASL, *s.* a season, a harvest, a crop, a space of time, hence the term *fashí*, as applied to the era established with reference to harvests. The word also means a division, a section or chapter. In Oudh the seasons (*rit*) are divided into six periods of about two months each, and they are called *sard*, *sisir*, *him*, *basant*, *gríkham*, *páwas*. The great distinction of the *kharíf* (autumn) and *rabí* (spring) harvests was, as now, observed by former Native Govts., but whereas we have recognised four revenue instalments or *kists*, November and December for the *kharíf*, May and June for the *rabí*, there were under the King's Govt. eight instalments; viz. *kuár*, *kátik*, *aghan*

and *pús* for the *kharíf* and *mágh*, *jágun chait* and *baisákh* for the *rabí*, named after the months when they fell due. Native rulers generally took two *ánás* of the revenue at each of the eight instalments; we generally take 4 *ánás* during the 4 english months named, but sometimes the instalments are differently distributed, 6 or 7 *ánás* being taken at the *kharíf* and the rest at the *rabí*, or *vice versa* according to the staples usually produced. Opinion at present is in favour of still further reducing the number of instalments. The *rabí* includes the following crops: wheat, barley, pease, gram, poppy, *masúr*, *sarson*, linseed, tobacco, *manwá* and *radhiá* cotton, *arhar*, *jethí dhán*, *kúsum*, mustard, *birrá*, *sehuán* and sugar-cane. Of these, sugar-cane may be considered an intermediate crop which is cut and manufactured from January to March, and so may *sáwán* rice, which is cut before the rains set in. In the *kharíf* are included (from the months from which they take their names) the minor sub-divisions of (1) *Bhadaen*, which includes *sáwán*, *urdí*, *kákun*, *makrá*, *bagrí-dhán*, *sáthí-dhán*; (2) *Kuári*, which includes *dhán*, *kodo*, *til*, *paṭuá*, *sanaí*, Indian corn, cotton; (3) *Aganní*, which includes, *jarhan*, *bájrá*, *juár*, *urd*, *mothí*, *múng*, *paṭuá* (for seed) *rámáná*, *lobiah*, *bhaṭwáns*. In some parts of India the *rabí* and *kharíf* harvests are divided into *zabtí* and *nijkarí*; the terms are not in use in E. Oudh, nor is the term *hewat* as applied to the December. January rains, in common use there, (see *nakhat*).

FASLA, s. space, intermediate space, distance.

FATACHAS, s. a tenure by which villages are settled at one equal rate on all the lands indiscriminately.

FATWA, s. a judicial sentence or judgment: an exposition of the Muhammadan law by a *Muftí* or law officer, the same by a *Pandit* of *Hindú* law is called a *Bywastá*.

FAUT, *s.* death, — *bilāwasiyat*, intestacy, — *ī nāma*, a document reporting the death of an incumbent and the names of his heirs.

FAZIL, *s.* surplus, overplus, excess over an estimate, receipt in excess of revenue, learned, wise. *Parhe na likhe, nām Muhammad Fāzil*, a philosopher without learning.

FIDWI, *s.* devoted, a devoted servant: this is a word an applicant or petitioner usually applies to himself; it expresses humility.

FIHRIST, *s.* a list, an inventory, an index, a table of contents.

FILFAUR, *ad.* immediately, directly, instantly.

FILHAKIKAT, *ad.* in truth, in fact; also *filwāki*.

FILHAL, *ad.* now, presently, actually, directly.

FI-SAD, *s.* one in each hundred; per cent.

FI-ZAMANA, *ad.* at this day, up to the present time, during these days.

FOTA, *s.* rent, collections from the tenantry, treasure, a bag.

## G.

ĠABAN, *s.* embezzlement; also *khiyānat*.

ĠABHUNT and *garat bhumī*, *s.* land round the village; also called *goind* and *gowhānī*.

ĠAD, *s.* a boundary mark; also called *dhūī*.

ĠADAR, *a.* half ripe fruit or corn.

ĠADAR, *s.* see *balwa*.

ĠADDAD, *s.* broken, uneven land.

ĠAHAN, *s.* a harrow with teeth.

ĠAHNA, *v.* to tread out corn; jewels and ornaments; also to lay hold of, to seize.

ĠAIR, *a.* other, foreign; — *mazrūa*, uncultivated land; — *mumkin*, impracticable; — *munkisam*, undivided, held

in joint tenancy ; —*muqīyan*, unstable, unestablished.

GAJAR, s. a carrot.

GALA, s. a pod of cotton, or more especially a ball of corded cotton which is also known by the name of *godhá*.

GALANS, s. (from *galná*, to melt) a lapsed share escheating to the community in default of heirs of the original shareholder.

GALIBAN, *ad.* probably.

GALLA, s. grain. *Gallaí*, rents paid in kind.

GALTANS, s. dying without issue.

GALTI, s. error.

GANG BARAMAD, *a.* also *gang barár*. See *daryá bar-ámád*.

GANJ, s. a mart, a market, a village or town which is an emporium for grain and other necessities of life ; the word *nagar* is similarly used. Also a place where sugar is refined.

GAO CHARAI, s. grazing, a grazing tax.

GAON, s. a village, —*bat*, a division of an estate into separate villages ; or of the several *dákhilí mauzas* of an *aslí* village ; also the division of a village by parcels or plots of land, some of which may be scattered among the fields of several other villages, —*kharcha*, municipal or village charges or expenses.

GAR, s. a hollow, also a clay soil in low situations where rain water lies for a time.

GARABATAI, s. division of produce by stacking the sheaves in shares.

GARASI, s. a battle-axe ; a sort of hatchet for cutting up sugar-cane and fodder.

GARATGARI, s. depredation, plunder.

GARENṬA, s. land mortgaged for a time or until the rents repay the loan.

GARḤṬ, s. a fortified village. — *band*, a *muḥṣī* tenure by which lands are held at a fixed yearly tribute, much under their value.

GAROH, s. a gang. *Sargaroh*, their leader.

GARRṬ, s. a rick. A stack of thatching grass; more correctly *kharhī*.

GASHṬ, v. to keep watch, to go the rounds, to patrol.

GATṬA, s. a plot, field or piece of land: a division of a village. — *bandī* or *gaṭwār*, dividing a village by *gāṭas* corresponding with *khetbat*. This is a complex tenure where the fields of individuals are not in juxta position, but scattered over many villages; *gaṭṭah* or *gāṇṭha*, the twentieth part of a *jarīb* (see *jarīb*).

GATḤAUND, s. a deposit or trust shut up in a bag.

GATḤWANṢṬ, s. the twentieth part of a *gaṭḥā*.

GAUHAN, s. a village made over to a party by the owner on a fixed *jama* with *zamīndārī* privileges.

GAUNṬA, s. village expenses.

GAUNṬIKA, s. manager of a village equivalent to *muḥaddam*.

GAWAH, s. a witness. — *roet*, *yā chashmdīd*, *yā musháhda*, an eye witness. — *háshiya*, attesting witness, a subscribing or marginal witness. — *muddaī*, a witness for prosecution. — *muddá-álaih*, a witness for defence. — *samaī*, a hearsay witness, a witness who speaks from what he has been told. *Gawáhī*, testimony, evidence.

GAYAL, s. unclaimed land of a deceased *biswá-dár*.

GAZ, s. a yard (see *jarīb*, *paimána*).

GHANA, a. close, thick. numerous, much.

GHARDUARṬ, s. a former cess from shop-keepers, no longer legal.

GHARP, *s.* cattle sheds.

GHARP, *s.* an hour, a watch.

GHASGRENIĀ, *s.* a mortgage redeemable on payment of the principal, the produce going to liquidate interest.

GHAT, *s.* a pass; a ferry, a landing place, a bathing place on river side. —*berí*, a tax on boats.

GHATA, *s.* deficiency, abatement, reduction. *Ghatí*, loss, demunition, decrease.

GHATMARNA, *v.* to smuggle, to prevent.

GHAURI, *s.* a cattle stance: the places where cattle graze during the cold and hot seasons in N. Oudh.

GHELAUNI, *s.* something taken by the purchaser in addition to the nominal selling price, also *dastúrí* and *rúk*.

GHENG, *s.* a caterpillar very destructive to gram.

GHUMAO, *s.* or correctly *kahmán*, a land measure in the Punjáb. Thus 20 *marla* = 1 *kanál*; 4 *kanál* = 1 *bígah*; 2 *bígahs* = 1 *kahmán*. A pair of good oxen will plough a *ghumáo* in 24 hours.

GHUN, *s.* a destructive weevil that attacks wood and grain. *Gehún ke sáth ghun pis gayá*. The weevil has been ground (in the mill) with the wheat, applied to any unforeseen calamity which involves equally both high and low.

GHURAT, *s.* cattle pens. *Ghourá* is a shed for herds of breeding cattle; in W. Oudh called *langhar*.

GHURBARAR, *s.* dues levied on every sharer and *asámí* in proportion to the expenses incurred during the year.

GHUZRI, *s.* payments in kind by tenants at will.

GIRAU, *s.* pledge, pawn, mortgage. *Girwí*, anything pledged or pawned, *girwí dár*, the holder of such, *girwí náma*, deed bearing on such.

GIRD, *a.* round, surrounding —*áwar*, a patrol, a watch, a superintendent or inspector of police or customs, —*áwarí*

supervising, patrolling, inspection, going the rounds —*na-wáh*, environs, vicinity, neighbourhood.

GIRHAST, *s.* a villager, a house-holder, a married person, *girhastí*, husbandry.

GIRIFTAR KARNA, *v.* to arrest, to seize, to take, to take hold of; *giriftárá*, apprehension, arrest, seizure.

GIRUT, *s.* a blight which arises from late heavy rains and east wind. It is a red fungus which covers the leaves and when it adheres to the stems thrusts its roots through the pores of the epidermis and robs the grain of the sap as it ascends.

GOAL, *s.* unclaimed land. (Delhi).

GOCHIR, *s.* broken and bad ground where cattle mostly graze.

GOD LENA, *v.* to adopt (a son) see *mutbanná*.

GOHANI, *s.* and *gundah*, the same as *bárah*, *gabhaní* and *goind*, (*q. v.*).

GOHAR, *s.* an assembly, a summons to arms, similar to the Fiery-Cross of the Scottish Highlands, also a path way for cattle which must be preserved as carefully as a boundary; *gohárá*, rich land.

GOIND or *gauhání*, *s.* literally a suburb; technically the inner circle of manured fields near the village habitations. For agricultural and assessment purposes, cultivated land is divided into natural and artificial soils. For a description of the former, see under the head of *maṭiyár*. Artificial or conventional soils are estimated according to their distance from the homestead. They are of three denominations in E. Oudh. 1st *jamaí* or *goind*; 2nd *kaulí* or *majhár* and 3rd *fardah* or *pálo*. The words *jamaí*, *kaulí* and *fardah* are those that are found in common use in Faizábád amongst the people, and have Arabic derivations, the first signifying yielding a good money rent, the

second commanding a money rent according to *kaul* or agreement; in the third the rent is sometimes paid in kind, at others by a low money rate, and a single crop is the result. The *jamaí* and *kaulí* lands are commonly spoken of by the people as the *per* or trunk and main branches of the tree, the *fardah* lands being mentioned as the *pálo* or *palair* or outlying shoots. I presume the hamlet is the root. Next to these comes the second circle known as *majhár* or middle fields, sometimes also called the *miánah*; and lastly the *pálo* or outlying fields. The *goind* lands are considered self-manuring, that is they are provided for by the well-known habits of the people. The *majhár* lands are half manured, and require manure to be conveyed to them, or flocks of sheep are folded on them, for which the shepherds are paid in grain, so many *sers* a night, according to the number of sheep. The *pálo* lands usually go without manure. In Unáo and Ráe Barelí there are only two conventional sub-divisions, viz. *goind* and *hár*. In Jounpúr and Azimgarh the names are the same as here, while in Gorakhpúr *majhár* is called *miánah*. In W. Oudh the terms used are *gauhání* and *ujur*. It is exceedingly difficult for Natives and Europeans alike to indicate where the manured land of a village ends and the half manured and unmanured begin, and *amíns* are moreover tempted to misstate facts; a check is therefore useful to test the *khasra* entries. For this purpose the following estimate was formed on a broad basis of data, and applied with successful results in the Faizábád district, which is thickly populated, and well cultivated. An average agriculturist's family consists of four or five souls, large and small, and is possessed of a plough which carries with it a complement of seven head of cattle, old and young; they can till moderately well about



five acres of land, for nearly one-third of which they can also supply manure. It will be remembered that the manure of cattle is only available during the four rainy months, during the rest of the year it is consumed as fuel. The village pigs need not be estimated, for they consume as much manure as they produce. Nor need sheep be estimated, for their manure has to be paid for, and therefore represents special capital.

GOINDA, s. a spy, more especially applied to the approvers of the Thaggi Department, also *jásús* and *mukhbir*.

GOJAF, s. wheat and barley sown together as a mixed crop.

GOLA, s. a ball, the test commonly adopted in former times in Oudh for the determination of boundary disputes : a referee, who might be either a third person or one of the parties themselves, carried along the alleged boundary a red hot cannon ball, from which his palms were protected by a layer of *pípal* leaves. If he remained unscorched, a point often tested by compelling him at the close to rub between his hands a dry ear of rice, the alleged boundary was determined to be the just one. In the West the test more commonly used was known as *chhaur*, when the referee walked the boundary with a raw cow skin on his head. This as a form of solemn oath, was generally considered sufficient, but the oath was often strengthened by the imposition of a term, 21 days, 30 days, &c., and was contingent on the referee's survival for that time ; and this constituted the ultimate decision of the dispute ; a somewhat similar oath, the *kasm sat lasi*, was taken in other cases. The taker of the oath walked 21 paces with Ganges water, *tulsí* leaves, the image of Sáligrám and the book of Durgá in his hands. If he lived 21 days the truth of his statement was esta-

blished. The truth of a man's assertion is still often tested by his being asked to repeat it, standing in the waters of some tank of peculiar sanctity, as the Lachman Kund in Ajudhia. The guilt of thieves when suspicions fell upon several, was very generally tried by ordeal. The most common form of it was the administration of a square rupee's weight of dry rice. The innocent ate it without difficulty. The guilty were unable to masticate it from fear and the saliva became red. Sometimes the suspected were tied in sacks up to the neck and thrown into deep water. The guilty sank, the guiltless floated. Under British rule the people affirm with concern that the deities have ceased to intervene for the detection of crime and falsehood, and the preservation of the innocent.

GOLAK, s. a "saving's bank" or closed box in which money is dropped by means of a slit in the top, often used by *banyás* and tax collectors at barriers.

GONTIA, s. the chief manager of a village.

GORAK, s. light colored cattle and men.

GORAD, s. a field near the homestead. See *goind*.

GORAIT, s. a village watchman or intelligencer, see also *chaukidár*. The word *bisarwar* is also often applied to a *gorait* or watchman, also *baláhar*.

GORAT-ZAMIN, s. a mixed soil of sand and red earth.

GORAT, s. sandy soil.

GORU, s. horned cattle.

GOSHT, s. flesh, meat; a substance which increases man's flesh, if not his strength, as set-forth in the following couplet. *Gosht khác, gosht bárhe*; (eat flesh, your flesh will grow) *ghí khác, bal hoe*; (eat *ghí*, your strength will grow) *ság khác, jhojh bárhe*; (eat greens, your belly will grow) *bal kahán se hoe*, (but where will you get strength).

GOSHWARA, *s.* an abstract account.

GOT, *s.* stock of a family, lineage, race. *Gotí*, of the same family or stock, a relative.

GOTHAN, *s.* place of assembling the cattle of a village.

GOWADARI, *s.* a subordinate heritable and transferable tenure acquired from the superior proprietor by *bráhmans* in E. Gázípur.

GUDRI, *s.* a daily market.

GUL, *s.* a channel cut to convey water to a field.

GULENDA or *Gullú*, *s.* the *mahuá* fruit. Fruit of the *belain* tree ; the seeds are used as a dye.

GUMAN, *s.* suspicion, doubt, fancy, supposition, also *shub-ha* ; —*karná*, to fancy, to imagine.

GUMASHITA, *s.* an agent, a factor.

GUM-NAM, *a.* anonymous.

GUNJAISH, *s.* capacity, room, profit, gain. In fiscal language it is applied to the capabilities of a village, particularly with reference to a proposed increase of revenue ; *gunjáishí*, capable, profitable.

GUNTĤ, *s.* rent-free lands given for religious purposes, the endowment of a temple.

GUPTDAN, *s.* literally a hidden donation.

GURDACHHINA, *s.* rent-free land given to a *gurú* or spiritual teacher. Also anything given to a spiritual guide.

GUREZ-KARNA, *v.* to evade.

GURKHAT, *s.* a mortgage where the mortgager has to pay  $\frac{3}{4}$  of the revenue of the mortgaged land.

GURSI, *s.* a fire-place, a grate, a furnace.

GUSTAKH, *a.* arrogant, presumptuous, rude, —*ána*, presumptuously, arrogantly. —*í*, arrogance, rudeness, presumption.

GUZARĀ or *Guzargáh*, s. a ferry; a ferry-station or boat; also *Guzárá* means maintenance, support. —*dár* is the word applied to the junior members of a *tallukdár*'s family in Oudh, who are supported by grants in cash or land by the head of the house, for the time being.

GUZRĀNNA, v. to present, to offer.

## H

HABS, s. imprisonment, confinement. —*bcjá*, wrongful confinement, —*dawám ba abúr daryá i shor*, transportation for life beyond the sea, commonly abbreviated into *kálá pání*.

HADD, s. also *sarhadd*, a boundary. *Hudúd i arba*, boundaries on all sides. —*bast*, also —*bandí*, settlement and demarcation of boundaries, *schadda*, the point where three village boundaries meet.

HAISIYAT, s. capacity, capability, status, position.

HĀJAT, s. need, —*tajwíz* or *zer i tajwíz*, under investigation.

HAKARNA, v. to drive oxen.

HAKIM, s. ruler; —*majáz* or *zí ikhtiyár*, an officer of competent jurisdiction, an officer deciding a case, —*i waqt*, the officer of the time being. *Khūd hákimí*, arrogation of authority.

HAKĀ, s. a right, pl. *hukúk*, rights. —*i dár*, the holder of a right, one having a title to something —*i dasotra*, an allowance equal to 10 per cent. on the amount payable to Govt. by lessees in lieu of waste lands. —*álá*, superior right, —*i adná*, subordinate right, —*i kídámat*, prescriptive right, —*muráfik*, actual right, —*i riáyá*, the right of a cultivator to retain possession while paying the demand of the Govt. or *zamíndar*, —*i sarkár*, the right of Govt. to a share of crops, or a money commu-

tation, —*i tasníf i kutub*, copy right, —*i tahrír*, a quit rent taken by the Oudh Native Govt. from those who were found in possession of villages formerly in the *Bahú Begam's jágír* in E. Oudh, when that revenue assignment was resumed by Saádat Alí. —*shafa*, preferential right of purchase based on contiguity. The right of pre-emption of possession, is (1) a common incident of tenure under the Muhammadan law, it is not mentioned in the *Shástars*, but it has (2) become consolidated into a custom in some parts of the country amongst the Hindú's also, since the Muhammadan conquest, and it has been (3) stereotyped in the records of our earlier Settlements as a contract which is binding on many families, Hindú and Muhammadan alike, often with scant discrimination. —*i zamíndár*, the rights or dues of a *zamíndár* agreeably to the patent (*sanad*) under which he holds his lands, or his engagements (*kabúliyat*) with the Govt. *Hukúk i zaujiyat*, conjugal rights; *Hukúk i shauharí*, marital rights. *Hakíkí*, real, true, own. *Hakknáhakk*, wrongly, unjustly, without regard to right or wrong, without consideration,

**HAKKIYAT**, s. right, interest, title, property, holding, tenure. Sir George Campbell has thus summarized the tenures of India.

*Oudh*, great *zamíndárs*, almost complete owners with few subordinate rights; (and where, it might have been added, tenant-right was found non-existent, although it has been conceded in favor of a limited class, viz. old proprietors).

*North West Provinces*, moderate proprietors; the old *rāiyats* have fixity of tenure at a fair rent, (here it might perhaps be added that the *rāiyat* tenure is the growth of our system, to which also, is to be attributed the reduction of proprietorship from large to moderate proprietors).

*Panjáb*, very small and very numerous proprietors ; old *raiyats* have also a measure of fixity of tenure at fair-rates.

*Bengal*, great *zamíndárs*, whose rights are limited. Numerous sub-proprietors of several grades under them. Ancient *raiyats*, who have both fixity of tenure and fixity of rent. Other old *raiyats* who have fixity of tenure at fair rent, variable from time to time.

*Central Provinces*. Moderate proprietors. Ancient *raiyats* who are sub-proprietors of their holdings at rents fixed for the term of each Settlement. Other old *raiyats* have fixity of tenure at a fair rent.

*Madras and Bombay*. The *raiyats* are complete proprietors of the soil, subject only to payment of revenue.

Sir W. Muir has treated the same subject as follows :—"I observe three broad distinctions in the title under which land was found by us, originally to be owned or managed throughout various parts of India : I.—*raiyat* occupancy or proprietorship. II.—official *zamíndárship*. III.—village proprietorship. The first signifies that the *raiyat* is hereditary occupant or owner of his own individual holding. The last, *village proprietorship*, signifies that one or more persons or a body of co-parceners, possess proprietary right over all the lands (including waste,) contained within the boundaries of their village or estate ; village proprietors may be either *talluqdárs*, *zamíndárs*, *paṭṭídárs*, or members of a proprietary and cultivating brotherhood. In a general sense, it may be stated that on our accession to the empire, *raiyat* proprietorship prevailed in the south of India, official *zamíndárship* in Bengal, and village proprietorship in the N. W. P. The *zamíndár* of Bengal was nothing more than a manager ; or if he laid claim to the ownership, the title was shared between him and the *raiyat*. It is far otherwise in the N. W. P. and

in Oudh. No one can rise from a perusal of the evidence, without the conviction that, equally in both, the village landlord, whether *talluqdár*, or *zamíndár*, is owner of the soil. The idea permeated society and is wrought into its daily language. As Mr. Holt Mackenzie expresses it, the cultivating *raiyat* 'seems distinctly to have been viewed as the cultivator of the lands of another. He appears nowhere to have claimed more than the right of occupying the fields he cultivated, and so long as he cultivated them'."

—*i shikmí*, an under tenure. —*i kásht*, a cultivating title.

HAL or *har*, s. a plough. There are two sorts of ploughs used in Oudh; that which has a perpendicular body or frame, which is called *tariah* or *nayra*, and that which has a horizontal body called *lotun*, or *dabihar*. The following are component parts of the plough.

Used in E. Oudh.	Used in Hoshangábád.	R E M A R K S .
<i>Kúrh.</i>	<i>Halpat.</i>	The upright body or frame.
<i>Har.</i>	<i>Hal.</i>	The shaft.
<i>Birolí</i> or <i>birail.</i>	<i>Ghangra.</i>	The wedge that holds the <i>hal</i> tight to the <i>kúrh</i> or <i>halpat</i> .
<i>Khuprí</i> or <i>khopá.</i>	<i>Parchi</i> or <i>chao.</i>	The wooden point holding the iron share fastened to the bottom of the <i>kúrh</i> or <i>halpat</i> .
<i>Phár.</i>	<i>Phar</i> or <i>kusia.</i>	The iron share fastened to the top of the <i>khuprí</i> or <i>parchí</i> .
<i>Múthia.</i>	<i>Mútá.</i>	The handle by which the plough is held.
<i>Rope.</i>	<i>Chapkan.</i>	A traverse peg near the end of shaft to which the yoke is tied.

<i>Juáth.</i>	<i>Júrá.</i>	The yoke which lies on the bullocks necks. In W. Oudh it is called <i>máchí</i> .
<i>Sel or Sailá.</i>	<i>Sel or Sawal.</i>	A long bamboo peg through the yoke, outside the bullocks necks, to prevent their shirking from under the yoke.
<i>Majethí.</i>	<i>Jot.</i>	The rope against which the bullocks pull. It is fastened to the <i>sel</i> , and to the <i>juáth</i> or <i>júrá</i> and goes round their throats.
<i>Nadhá.</i>	<i>Narri.</i>	The leather rope which holds the <i>juáth</i> or <i>júrá</i> tight to the shaft, it is twisted round the <i>júrá</i> and <i>chapkan</i> .
Not used	<i>Korá.</i>	A hole in the <i>parchí</i> into which the drill cylinder is fixed to let the seed into the furrow.
	<i>Por or Nulie.</i>	The drill cylinder of bamboo.
	<i>Chari or dobru.</i>	The cup at the top of the cylinder which receives the seed.
	<i>Surta.</i>	A general word for drill cylinder and cup together.
<i>Agwási.</i>	„	The wedge that holds the <i>phár</i> tight.
<i>Tarwách.</i>	„	The <i>har</i> that goes under the throats of the bullocks parallel to the yoke.
<i>Marachar or Páthi.</i>	„	The wedge that holds <i>kúrh</i> tight to <i>har</i> .

In some parts of India it is not unusual for landed proprietors to estimate their rental according to ploughs. In E. Oudh it is usually done, and a plough estimate was therefore worked out in Faizábád as a test of comparison in making the assessment. It was based on natural soils,



and on the following data. It was ascertained by enquiry, that an ordinary plough could work 5 acres of land in an average manner in the course of a year, and that the rental per plough varied in different circles from 22/ to 25 in loams, 18/ to 20 in clays and 14/ to 18 in sands; and these very low rates were used as a standard of comparison. Another calculation was also made of the grains most ordinarily grown, and it was ascertained that the gross produce per plough was Rs. 71, of which  $\frac{3}{5}$  ordinarily went to the cultivator, and  $\frac{2}{5}$  to the proprietor; so that of the above sum, the gross rental of the latter would be Rs. 28-6. This like all produce returns gives a higher yield, and the other is probably the safer standard.

It has been well said by one of the first revenue authorities of the day, that the "number of ploughs and wells is the positive index of the actual assets of a village at any given time," and in addition to the fact that we have in this calculation this excellent index, we also have therein the real cue to the actual capabilities of the village. For when we have ascertained how many ploughs are *required* fully to provide for the culturable area, and have compared the result with the ploughs *actually existing*, we shall find (1) that the actual ploughs are in excess, indicating *high* cultivation; (2) that the two tally, indicating *average* cultivation; or (3) that the actual ploughs fall short of the village requirements, indicating a *poor* village.

The following is a fair estimate of work for a man and plough, at the sowing season (*Kártik*). A pair of oxen begin ploughing long before day-break, and go on till 9 or 10 o'clock. They begin again at 3 p. m., and work on till after night fall. A rent-free holder or other well-

to-do cultivator, has two pair of oxen to one plough-man, and his plough will then work all day. A self-cultivating agriculturist will plough 1 rood 20 poles in a day, but a paid servant will turn out 10 poles less.

For the rain crop 8 or 10 ploughings are enough, but the spring crop requires 16 to 20. In a week a self-cultivator will plough 2 acres 2 roods, a plough-man will take a day longer. At this rate a self-cultivator will plough his land for the rain-crop in a month and nineteen days, a plough-man will take seven days more. In the same way the former will require four months and thirteen days to plough his land 19 times for the spring crop, the latter will do it in 19 days more time; so that six and a half months are spent in preparing for the two crops, that is from June to November, and from January to June.

Five acres per plough indicates dense population; where population is sparse and land plentiful and light, eight acres would be moderate. In the Amritsar report from 8 to 15 acres is mentioned per plough. In one of the Bareilí Settlement reports 8 is mentioned as the average. *Halbardár*, *halbandí* and *halsárí*, collections of so much per plough. *Halwáhá* or *halwár*, a ploughman usually paid in produce receiving  $\frac{1}{8}$  or  $\frac{1}{10}$  of the crop. *Haraí*, a ridge in ploughing 30 feet wide. *Harjot*, a term of reproach for one who is too stupid for any thing but to plough: a veritable clodhopper.

HAL, s. condition, state, present time. —*báqí*, current or present balance. —*tauzí*, an account of revenue collections for the current period.

HALA, s. an instalment of revenue.

HALAETA, s. or *halwat* also *harautí*, (W. Oudh) the first ploughing of the season, which is generally preceded by

the taking of omens, and other superstitious ceremonies ; a commencement is made at the N.W. corner, and facing to the S. E., the plough is then driven towards the middle of the field, where the figure eight is performed twice over ; work is then postponed till the *pandit* has been fed and a prayer offered. The note of the *koel* among other auguries is considered very favorable ; like the *cuckoo* the *koel* is a nursling and according to popular belief, selects a crow's nest for the place of deposit.

*Kágá káko dhan haro, koel káko dín,  
Míthí míthí boliyán jag apná kar lín.*

Whose property has the crow taken, to whom has the *koel* given it ? Her sweet notes captivate the whole world !

HALAKAT, *s.* death.

HALF, *s.* an oath, — *i darog.* perjury. — *dená*, to administer an oath, — *náma*, a declaration upon oath, an affidavit.

HALF, *s.* the Govt. assessment. (Delhi).

HALKA, *s.* a villaga circuit, — *bandí*, a circle.

HAMILA, *a.* pregnant.

HAMJADDI or *Ekjaddí*, *a.* collateral, of the same common stock.

HAMLA, *s.* attack, assault.

HAMRAH or *hamráhí*, *s.* companion, follower, — *án i lashkar*, camp followers.

HAMSHAKL, *a.* identical, alike.

HANGAMA, *s.* affray, tumult. When two or more persons, by fighting in a public place, disturb the public peace, they are said to commit an affray.

HAR, *s.* loss, forfeiture, discomfiture ; also a sub-division of an estate, also a garland or ornamental chain for the neck. *Hár* or *barhár* is the circle of land farthest from the homestead, more commonly called *pálo* in E. Oudh, con-

sequently of least value, —*jít*, to lose or win, to gamble, to hazard, —*ná*, to be overcome, to lose, to be unsuccessful. *Haráná*, to baffle, to defeat, to break in (applied to cattle) also *harái dená*, *hari lená*.

HARBONG KA RAJ, s. anarchy, maladministration, derived from a *Rájá* of that name of weak intellect, who lived near Allahabad.

*Andher nagrí be bújh rájá,  
Taká ser bháji taká ser khájá.*

The city is in darkness, the Governor is without understanding, greens and sweetmeats are sold at the same price.

HARCHAND, *ad.* although, notwithstanding.

HARGHAST, s. the cultivated land of a village.

HARHA, s. unbroken and vicious cattle, plough bullocks (Delhi and Doáb).

HARHAMESH, *ad.* for ever and ever, in perpetuity.

HARI, s. contribution of assistance by *raiyats* in ploughing the field of *zamíndárs*, —*fasl*, green crops, as cucumbers, potatoes, carrots, and other garden produce.

HARIAU, s. a division of crops in which the *zamíndár* gets seven, the *asámí* nine parts, see also *Hariyáñw*.

HARIJ-O-MANI or *mukhil i dawí*, s. bar of claim.

HARIYA, s. a ploughman, a worshipper.

HARIYANW, s. a division of crop in which the *raiyat* retains 9, and the *zamíndár* receives 7 parts. See also *Hariáu*.

HARJ, s. interruption, injury. *Harja*, damages.

HAR-JINS, s. grain of sorts, every species.

HARKAT, s. motion, also an act, —*i bejá*, a wrongful act.

HARSAJJA or *jita*, s. (W. Oudh) a sharer in a plough, reciprocal assistance in ploughing. According to Native theory there are three shares in a plough, the ploughman and each bullock having one.

**HARSINGHA**, *s.* a right of cutting brush-wood, —*o-ghar-singhá*, is applied to wood suited for the construction of implements of husbandry and habitations, from *har* and *ghar*.

**HARWAL**, *s.* advances made to ploughmen without interest.

**HARWAT**, *s.* the commencement of ploughing.

**HASAD**, *s.* malice, jealousy.

**HASB**, *pr.* according to, in conformity with, in accordance with, —*i dilkhváh*, agreeably to one's mind or desire, —*i hál*, agreeably to circumstances as necessity may arise, —*ul-hukm*, agreeably to orders, —*i káida* or —*i zábta*, duly, according to ruler or practice, formally, —*i liyákat*, according to ability or capability.

**HASHIA**, *s.* a margin, a marginal note, *gawáh-háshia*, an attesting witness.

**HASHOMINHAT**, *s.* a term applied to rent free *nánkár* or other assigned lands.

**HASIL**, *s.* produce, revenue, —*kalám*, in short, in fine, briefly.

**HASIYA**, *s.* a reaping hook.

**HAST-O-BUD**, *s.* a comparative account; a detailed enquiry into the value of lands.

**HAT**, *s.* a market, a moveable market, one held only on certain days in the week.

**HATA**, *s.* a compound, premises, enclosure, applied also to Govt. grants of *jangal* in Gorakhpúr.

**HATAK**, *s.* levity, affront, disrespect. —*izzat*, defamation.

**HATHI**, *s.* elephant, —*dánt*, ivory. *Háthi ká dánt kháne ká aur, dekhne ká aur*, the elephant has teeth to eat with and others to show, *i.e.* the two pocket handkerchiefs, one to show and one to blow!

**HATHIYAR**, *s.* a tool, an implement, arms, apparatus.

**HATHKARÍ**, *s.* a hand-cuff, a manacle.

**HAT-TAL-IMKAN** or *hat-tal-maḡdūr*, *ad.* to the best of one's ability, as far as it lies in one's power.

**HAULÍ**, *s.* a liquor-shop, distillery.

**HAWALA**, *s.* transfer, charge, care, custody.

**HAWALAT**, *s.* custody, the lock-up.

**HAWALÍ**, *s.* environs, outskirts, suburbs.

**HAZ-I-KHILAF-I-WAZA-I-FITRÍ**, *s.* unnatural lust.

**HAZIR**, *s.* present, in attendance, —*zámíní*, security for personal appearance. *Házirí*, presence, appearance.

**HENGA**, *s.* a harrow. This word, as well as *sohaga*, *mye*, *myra*, and *siráwan*, is in general use; but the implement is known locally by various other names, as *patoí*, *pahtan*, *patela*, *patri* and *dandela*. The part to which the ropes, or thongs are attached is called *marwah*. The cylindrical harrow, or roller, is called *rurí* in Rohilkhand; *bilna*, and *belan*, in the *L. Doáb* and Benares; and *gherí*, *girurí*, and *kolhú* in *Delhi*, and the *U. Doáb*. The harrow made of two parrallel timbers joined together, is called *myra sohaga* in *Delhi* and the *Doáb*, and *sohal* in *Rohilkhand*. *Gahan* is the name of a forked harrow.

**HIBA**, *s.* a gift —*musha*, an undefined gift, —*náma*, a deed of gift. *Hiba* is of two kinds, *hiba-ba-ḡwaz* and *hiba-bilá-ḡwaz*. The former comes under the legal category of sales; the latter is a free gift. Persons in possession of property whether ancestral or otherwise, have the power to gift it away, provided that the giver and receiver are both consenting parties, and provided also that possession is duly transferred. The custom is based on both Muhammadan and Hindú law, and is universal.

**HIDAYAT**, *s.* direction, instructions, —*náma*, a code of directions, —*náma málguzárí*. Directions to Revenue Officers.

**HIFAZAT**, *s.* defence, protection, —*i zátí*, self defence, —*karná*, to protect, to defend.

HIMMAT, *s.* spirit, bravery, courage, purpose, design.

HIN-I-HAYAT, *ad.* during life time.

HIRANA, *v.* manuring a field by penning cattle thereon ; also called *pánsná* : in Rohilkhand *khutana*. In E. Oudh this is mostly done with the outlying fields, and during the rains only, when such manure cannot be converted into fuel. For 100 sheep or goats for a single night, 5 local, equal to 2 standard *sers* of barley or other similar grain, paid in advance, is a common charge.

HIRSAT, *s.* custody.

HIRFA, *s.* trade.

HISAB, *s.* account or accounts—*samjhána*, to render an account, to account for.

HISSA, *s.* a share, —*dár*, a sharer. In describing particularly the shares in *paṭṭidári* or joint undivided estate, this word is used thus :—We have the *thokdár* or headman of the *thok* (which is the larger sub-division, elsewhere also called *taraf*.) the *paṭṭidárs* or headmen of the *paṭṭís* ; and *hissadárs* or co-sharers in the *paṭṭí*. These *hissadárs* are however, often spoken of as *paṭṭidárs*. —*dári*, coparcenarship. —*kashí*, apportionment of shares according to genealogical succession, —*muaiyan*, a fixed or specific proportion or share, —*mukassar*, a fractional share, —*i rasa-dí*, a proportionate share, a proportionate part. *Hissait*, a shareholder

HITHA, *s.* a person appointed to take care of standing crops, also *shahna*.

HOLA, *s.* green gram picked before the harvest and eaten broiled or boiled, also applied to *joár* and *singháras*.

HOLI, *s.* one of the chief *Hindú* festivals and merry makings which takes place on the last day of *Fálgun*, which is the close of the year.

HUJJAT TA'DIF-O-TARDIDF, *s. pros and cons*, the argument for and against a party.

HUKKAM pl. of *Hákim*, *s. officers, rulers, authorities*, —*i bálá dast*, superior officers, —*i tabe*, subordinate officers.

HUKM, *s. order, sentence, authority. plural, ahkám*; —*i akhír*, a final order, —*i bai-bát*, order of foreclosure, —*i darmiyání*, an intermediate order, —*i imtinái*, a prohibitory order, an injunction, —*náma*, a process, a writ, a written order, —*i titamma*, a supplemental order, —*i zabtí*, order of resumption.

HULIA. *s. a descriptive roll.*

HUNDÍ, *s. a bill of exchange*, —*darshaní*, a bill payable at sight, —*miádí*, a bill payable after a stipulated interval, —*wál*, an exchange merchant (banker).

HURMAT, *s. reputation, character*, —*bahá*, damages for loss of reputation or character.

HUZUR TAHSIL, *s. revenue paid into the chief office of the district. Land on which the revenue is paid into the Sadar Treasury. Under the Oudh Govt. it was thought of great importance to get one's estate made huzúr tahsíl. If a landlord under this system failed to pay, a jamogdár was appointed. The landlord then assembled his tenants and they entered into pledges to pay direct to the jamogdár, the rents due by them to the landlord under existing engagements, up to a certain time. This might be the whole, or less than the whole amount due to Govt. by the landlord. If any of them failed to pay what they promised to the jamogdár, the landholder was bound to make good the deficiency at the end of the year. He also bound himself to pay to Govt. whatever might be due over and above what the tenants pledged themselves to pay to the jamogdár. This transfer of responsibility to the tenants was called jamog-lagáná. The assembly of the tenants for*



the purpose of such adjustment was called *zanjír-bandí*; the adjustment thus made was called the *bilá-bandí*. See *jamog*, also *kaḅz*.

## I.

IANAT, s. aid, aiding and abetting — *jurm*, aiding and abetting a crime.

IBARA-NAMA, s. a deed of acquittal. — *zimma*, exemption from responsibility, release of trust.

IBHAM, s. uncertainty.

IBRAT, s. example, warning, fear.

IBTAL, s. quashing, vitiating.

IBTIDA, s. beginning, commencement. *Ibtidáan*, originally, in the first instance, at first.

IFA-I-DIGRI, s. satisfaction of a decree.

IFLAS, s. poverty, pauperism, also *muflisí*.

IGLAM, s. sodomy.

IHANAT-I-ADALAT, s. contempt of Court.

IHATA, s. a presidency; a fence, an enclosure; a compound; comprehension, compass; besieging.

IHTIKAR, s. buying up grain or other necessities and keeping them with a view of raising the price.

IHTIMAL, s. probability, doubt, uncertainty, apprehension, — *i takrár*, fear of a breach of the peace, — *i kánúní*, a presumption of law, a legal presumption.

IHTIMAM, s. supervision, care, anxiety, diligence.

IHTIYAT, s. care, caution.

IJARA, s. farm, a monopoly. — *dár*, farmer, a lessee. See also *Mustájir* and *Názim*.

IJAZAT, s. permission, leave.

IJLAS, s. an official sitting, — *i kámil*, a full bench, a full Court. *Jalsá*, a meeting.

IJMA, s. assembling a crowd. See *gohár*.

IJMÁL, s. joint occupancy or possession.

IJRA, s. issue, execution, service, enforcement, —*i dīgrí*, the execution of a decree, —*i saman*, the issue of a summons, —*se multawí rakhná*, to stay execution.

IKATṬHA, ad. united, together, in one place.

IKBAL, s. confession, admission, —*dāwá*, confession of judgment, admission of a claim.

IKDAM, s. attempt, —*i wdridát*, attempt at crime, —*i khud-kushí*, attempt at suicide, —*i katl*, attempt at murder.

IKHFA-I-WARIDAT, s. concealment of crime.

IKHRAJAT, s. the pl. of *kharch*, expenses, costs, disbursements.

IKHTILAF, s. difference, —*i ráe*, dissent, difference of opinion.

IKHTILAT, s. union.

IKHTITAM, s. completion, termination, close.

IKHTIYAR, s. power, choice, option, jurisdiction, authority.

IKRAR, s. confession, agreement, engagement, affirmation, promise, covenant, —*náma*, deed of agreement, an engagement, an obligation.

ILAHÍ GAZ, s. Akbar's standard yard-measure of 41 fingers, or 33 inches. A *bíghah* measured with it is  $\frac{5}{8}$  of an acre. See *paimáish*.

ILAKA, s. connection, jurisdiction, occupation, an estate. —*dár*, the person who enters into engagements at the settlement as *málguzár*.

ILAM, s. notification, communication.

ILM-I-PAIMÁISH, s. the scientific survey,  *khasra paimáish*, the field survey.

ILTIMAS, s. beseeching, supplication, request, prayer.

ILTIWA, s. adjournment, postponement, abeyance.

ILZAM, s. accusation, charge, conviction, responsibility.

IMANDAR, *a.* faithful, honest.

IMTIHAN, *s.* proof, examination, test.

IMTINAE, *s.* prohibition; *hukm-imtinái*, injunction.

INAM, *s.* reward, gratuity. Revenue free-holdings.

INFIKAK, *s.* redemption, —*i rihn*, redemption of a mortgage.

INGLIS, *s.* a pension, probably a corruption of *English*, as pensions were unknown among Native Govts., whose rewards invariably took the shape of land assignments.

INHIRAF, *s.* disobedience; inversion, change.

INKAR. *s.* refusal, denial.

INKISHAF, *s.* elucidation.

INKIZA, *s.* expiration, determination.

INTIKAL, *s.* transfer from one to another, —*i hakkiyat*, transfer of rights, —*i-jáedád*, transfer of property.

INTIKHAB KARNA, *v.* to extract. *Muntakhab*, an abstract or selection.

INTIZAM, *s.* arrangement, management, order, regularity.

INTIZAR, *s.* expectation.

IRSAL, *s.* a cash remittance, —*karná*, to remit, to send.

IRTIKAB, *s.* commission, perpetration, —*i jurm*, the commission of an offence.

ISHARA, *s.* a hint, sign.

ISHTIBAH, *s.* suspicion, also *shakk*, hence *mushtaba*.

ISHTIHAR, *s.* a proclamation; advertisement, notice, notification. *Ishtihári*, a proclaimed offender.

ISKAT-I-HAML, *s.* miscarriage, abortion.

ISLIYE. *ad.* on this account; therefore.

ISM-I-FARZI, *s.* in another's name, by proxy. *Ismnawísí*, list of persons. *Ismwár*, entry in statements according to the order of individual names, nominal, literally.

ISM-I-NANKAR. see *Nánkár*.

ISTAWA, *s.* an engagement at a low increasing rent.

ISTİADAD, s. qualification, ability, means, capacity.

ISTİAFA, s. resignation, renouncing, hence *mustafî*.

ISTİFSAR, s. enquiry, interrogation.

ISTİHKAK, s. claim of right preferred by others than the seller to a subject of sale, right, title, interest, privilege, — *i infikák rihn*, equity of redemption, — *i kifázat khudikh-tiyári*, right of private defence.

ISTİHSAL, s. acquisition, — *biljabr*, extortion.

ISTİKBAL, s. a complimentary reception.

ISTİKLAL, s. confirmation, perpetuity.

ISTILAH, s. a technical term.

ISTIMRAR, s. perpetuity. *Istimrárí*, assessed in perpetuity. — *i bandobast*, a perpetual settlement. Also *muḳarrarí*.

ISTIRDAD, s. reversal, a setting aside. Also *mansúkh karná*.

ISTISWAB, s. a reference.

ISTITAAT, s. solvency, ability to pay debts.

ITAA'T, s. obedience, submission, allegiance.

İTIBAK, s. credit, confidence.

İTIMAD, s. confidence, reliance.

İTIRAZ, s. an objection.

ITLAK, s. the office and records of *dastaks*, (demand or summons) and *talbána*, (fees on their delivery) hence — *na-wís*, he who keeps those accounts.

ITMINAN, s. satisfaction, also *tasallí*.

ITTIFAK, s. by chance, accident, union, agreement, also *ittifákan*, — *i ráe*, concurrence of opinion.

ITTIHAM, s. imputation, accusation, — *i bejá*, a false accusation.

İTTILAK, s. notice, information, intimation. — *náma*, a written notice.

İWAZ MUAWIZA, s. compensation.

İZA, s. pain, trouble, vexation, distress, affliction. — *rasání*, to cause hurt.

IZÁFA, *s.* increase, enhancement, excess. — *lagán*, enhancement of rent.

IZÁLA-I-HAISIYAT ÜRFI, *s.* defamation, more commonly *hatak izzat*.

IZHAR, *s.* deposition, statement, examination, evidence, declaration, affirmation.

## J.

JABR, *s.* force, *jabran*, by force, forcibly. — *o taaddí*, compulsion.

JADDI, *a.* ancestral: an ancestral or hereditary estate, *ek-jaddí*, of the same stock.

JADID, *a.* new, fresh, modern.

JÆDAD, *s.* assets, property, — *i abái*, ancestral property or estate, — *árází*, landed property, — *i mankúla*, moveable property, — *i gair-mankúla*, immoveable or real property, — *i ijmáli*, joint undivided property or estate, — *i makbúla-i-tamassuk*, the property hypothecated in a bond, — *i makbúza*, property in possession, — *i mushtarka* or *shirkatí*, property held in partnership, or common tenancy, an estate or property held in common, — *i mutnáza*, the property in suit or dispute, — *i shauharí*, husband's estate or property, — *i zaujiyat*, wife's ditto.

JÆEL, *s.* a term used in the Western parts of Rohilkhand to signify twice-ploughed land. When ploughed three times, it is called *tase*; when four times, *chous*; when five times, *pachbasí*, and so on. In the Northern *pargana*hs of Barelí, the corresponding terms are *dobur*, *tabur*, *chonwur*, *pachawur*; and the first ploughing is called *eksirí*.

JAGÍR, *s.* a grant or revenue free assignment of land. Under Native Govts.; these were of two kinds, public and private. Public *jágírs* were those that were made by the

Ruler for services already performed to the State. Private *jágírs* were those in which land owners gave rent-free patches of land to village servants or retainers, in lieu of money wages. The former assignments were ordinarily made in perpetuity and were generally respected; the latter were often hereditary but were contingent on the continuance of the service to be performed. The difference, according to the Settlement Officer, Ráe Barelí, between it and *muáfí* is, that such a *jágír* was not understood, under the Native Govt., to convey the proprietary right, while *sarkárí muáfí* was usually understood to do so. —*dár*, the holder of a *jágír*, a grantee, —*sewá*, land for service to be performed.

JAHEZ, *s.* marriage portion, dower. See *daijá* or *dahej*.

JAHIL, *a.* uneducated, ignorant.

JAT, *s.* oats. Also sometimes called, *rámjaí*.

JAIZ, *a.* valid, lawful, legal, authorized: *nájáiz*, the reverse of these.

JAIZA LENA, *v.* to check the entries in an account book, &c. ; to muster troops, &c.

JAJMAN, *s.* a person to whose custom *bráhmans*, barbers, *báris*, &c., have a prescriptive right. The rights performed by the *bráhmans* are spiritual, the other's temporal. They are liable to removal, and exercise jurisdiction within geographical limits and frequently within fixed hours. The *bráhmans* remain single. The village *jajmán* must be fed whether you employ him or another.

JAKAR or *jánkár*, *s.* a pledge in deposit until goods which are taken away are finally approved of.

JAKHAN, *s.* the wooden foundation of the brick-work of a well. It is generally made of the green wood of the *gúlar* tree (*ficus glomerata*), because it is said to be less liable to rot than any other kind. The wood of the *pípal*

(*ficus religiosa*), is also in request on the same account, but it is considered inferior to *gúlar*. This foundation is also known by the name of *newár* and *nímchak*. Sweet-meats are generally distributed, and sometimes a drum is beaten, on the occasion of its being adjusted and fixed. The word is perhaps derived from *jakarṇá*, to tighten, to pinion; as great care and time are necessarily taken in binding the separate parts (*gundwala*) together, so that they may form a compact cylinder for the support of a heavy superstructure of masonry. See *jamúat*.

JALAWATAN, *s.* banishment, transportation.

JALI', *a.* forged, a net, a muzzle. — *dastáwez*, a forged document, *jálsáz*, a forger.

JALKAR, *s.* the produce and piscary of rivers, *jhíls*, tanks, &c. the possession of which is an indication of proprietorship; also the revenue assessed thereon.

JALLAD, *s.* an executioner.

JALOT-SARG, *s.* the ceremony which is gone through when a pond, *báolí* or well is married to a neighbouring grove. (See also *banot-sarg*).

JALSA, *s.* a meeting, assembly, post, seat, state.

JAMA, *s.* the total; the Govt. demand; revenue, — *asl*, net demand; — *dhála*, synonymous with *dharbáchh*, which see, — *dihandí*, the net estimated amount of the revenue of the whole *dí* or *taraf*, — *jhartí*, a statement of receipts and expenditure, — *kharch*, debt and credit, receipt and expenditure, cash account, — *mufassil*, the aggregate amount of the different sources of revenue, synonymous with *hast o búd*, — *wásil-bákí*, the Govt. revenue account, with entries of disbursements and balances, — *sangín*, an excessive demand, a severe assessment.

JAMA'AT, *s.* companies or crafts, under hereditary chiefs, who with a *pancháyat*, settle all disputes among them-

selves, including those of caste, also a crowd, a gathering.

**JAMABANDI**, s. the village rent-roll, a statement of the rents fixed on every field in the township: the annual settlement of the rents as between land-lord and tenant. The names of cultivators, their fields with areas and rate and amount of rent are all given. The *sír* of the *lambar-dár*, is first given, then the *sír* of the *pattdárs*, then the fields of other subordinate proprietors, then tenants at fixed rates, and finally tenants at will.

The following are some of the difficulties that presented themselves to the author in Faizábád, and led him to relinquish, what are known as revised rent-rolls, so much relied on by many Settlement Officers, as the main basis of assessment. 1st. It often happens that a good deal of land or it may be the entire land of a village, is held at favored rates by former proprietors, as a part of the transaction under which they transferred their rights. In such case it is manifestly wrong that Govt. should be asked to accept the half of assets thus reduced under agreement, and to be deprived of a portion of its dues by a transaction to which it was no party. 2nd. Two villages adjoin, and are demarcated as one, because they belong to the same owners. The owners and cultivators have their dwellings in one village, which the latter cultivate at high rates, and they also cultivate the other village at much lower rates as non-residents. As between these parties the high rates of the one village make up for the low rates of the other, and so they go on contentedly for a time. The rent-roll of the one is high; the other low. In process of time from some contingency or other the two villages become divided, and if the demand is apportioned according to the rent-roll, which would be the case



under the rent-roll assessment principle, it is evident that the village with the high rents will be over, and the other with the low rates under-assessed; and the Govt. demand in the former would thus be endangered. 3rd. There are instances in which the cultivators pay very high rates for their arable land, under a direct understanding with the owner that they are to gather wood and grass from the village waste. In such case if the assessment is made on the high rent-roll of the cultivated area, and an additional sum, as is usual, is added for the culturable waste, the proprietor would be at a great disadvantage; for Govt. has already taxed that *jungal* by taking half the enhanced rents which the cultivators pay on their arable land for the privilege of getting fire-wood, grass, &c. 4th. Many rent-rolls have been inordinately run up by reason of sub-proprietary disputes; to assess upon these would be certain ruin. 5th. Many proprietors are in debt to their cultivators and pay the interest in a reduction of rent; and to assess upon the rent-rolls would be to forego the just Govt. demand. 6th. It is customary to make advances to new cultivators and to bring them from a distance to settle. These advances are frequently not repaid as such, but are squared in time by the addition of an *áná* or two per *bíghah* or per rupee in rent; to assess this *áná* or two would be to tax capital in the manner deprecated in the latter part of para 65 of Settlement Directions. 7th. It was a very common thing for a landlord in the king's time to have in view some particular land which was set aside in lieu of wages of servants or retainers, the *patwári* was duly instructed to enter the rental of that land at double or treble the proper amount, and at this nominal sum it was assigned as wages. In many instances these absurd entries have run on to date;

and to assess upon the rent-roll in such case, would be surely folly. 8th. There is not a shadow of doubt that the *patwáris* rent-rolls do not by any means represent the land-lord's collections : and therefore to assess upon them rather than upon the otherwise ascertained capabilities, is to forego much revenue. 9th. In many instances, rent-rolls have been nominally run up by the land-lords, and *their friends* in the village have agreed to absurdly high entries which were never of course to be realized, in order that suits might be brought against *their foes* at neighbouring rates, which rates were those nominal ones just referred to. However much the land-lord in this and in others of the above cases, might deserve punishment, rent-rolls so enhanced are not a safe basis for assessment purposes. 10th. In sub-proprietary villages too, the rent-rolls have frequently been found especially unreliable. When the *tallukdár* has been able to influence the village accountant, the rental will usually be found overstated ; where the sub-proprietor has exercised that influence, they will be found understated. The larger the rental the more will the *tallukdár* obtain. The smaller the rental the more will the sub-proprietor receive. To explain this in detail would occupy a volume. —*nakdí*, a money settlement for the total of an assessment.

JAMAÍ, s. synonymous with *goind* or manured land ; land that pays a money rate.

JAMNAUTIA, s. an allowance of about 5 per cent to a security.

JAMOG, s. the system under which rents due to a land owner, were assigned under Native rule to a third party, to whom the former owes money. It was under special arrangement, of two kinds, —*lákálám* and —*amánatí*. Under the former, the *jamogdár* after satisfying himself that

he could collect the full amount due, agreed to the arrangement outright, taking the risk of loss. Under the latter, as much as was collected only, went towards the debt. There was little difference between *jamog* and *kabz*; the latter was only a large *jamog*, taken by one of the king's military servants.

JAMU'AT, *s.* the foundation of a well.

JANBIMA, *s.* life insurance.

JANCHNA, *v.* to investigate, to test.

JANG, *s.* battle, war.

JANGALBURÍ, *s.* the clearing of *jangals*. A *jangalburí taluk* is a spot of ground brought into cultivation by the possessor.

JANGLA, *s.* a fence, grating, railing.

JANG-ZARGARÍ, *s.* collusion, a combination between two parties to defraud a third.

JANIBDAR, *s.* an advocate, partizan.

JANMA or *janam*, *s.* birth often erroneously called *jalm*.

—*patra*, a horoscope, a paper showing the moment at which a child is born, like the parish register.

JANT, *s.* a wooden trough for raising water.

JANTA, *s.* a stone hand-mill.

JANTRÍ, *s.* an almanac or register.

JARHAN, *s.* a fine transplanted rice. See *dhán*.

JARÍ, *a.* current, in force, proceeding. —*karná*, to execute, to begin, to enforce, to put in execution.

JARÍ, *s.* root of the *mirchí khand*, used as an antidote to snake-bites. Also the root of the *gúrbel* or of the common *ber*.

JARÍB, *s.* a measuring chain which is made up as follows :

4 *til* = 1 *jau* ; 3 *jau* = 1 inch ; 12 inches = 1 foot ; 3 feet = 1 yard ; 3 yards = 1 *gaṭṭhá* ; 20 *gaṭṭhá* or 55 Govt. or 60 Native yards = 1 *jaríb* ; 1 square *jaríb* = 1 standard *bígah*.

JASUS, s. spy, also *mukhbir* or *goinda*.

JATRA, s. a religious festival or fair, or a pilgrimage.

JAUNRA, s. payment of village servants in kind.

JAWAB, s. an answer. —*dawá*, an answer to a plaint or claim, a defence, a reply to a charge or accusation. —*dihí*, responsibility. —*dihí-karná*, to answer for. —*ul-jawáb*, replication, *radd-i-jawáb*, rejoinder.

JAWAZ, s. legality, validity, propriety, lawfulness.

JAZR, s. a term in arithmetic meaning duplication: the square root.

JAZYA or *jizyá*, s. conquest, compensation, a poll or capitation tax.

JEB-KATARNA, v. to pick one's pocket.

JEHL-KHANA, s. a jail or prison. —*díwání*, civil jail. —*faujdárá*, criminal jail.

JEONAR, s. land left in stubble for a year; also a feast.

JETH-ANSI, s. the right of the eldest son, amongst *Hindús* he usually gets a larger portion of his father's estate than his brothers; *ek derh*, is a common difference, i. e. the eldest son getting a share and a half, the others one share each.

JETH RAIYAT, s. the *raiyat* who acts as *chaudharí*, in rank below the *mukaddam*.

JEWAT, s. rent for land made over by a *tallukdár* to servants for service performed.

JHABAR, s. an infirm hard land, usually flooded in the rains and admitting of the cultivation of coarse rice after remaining under water for some time.

JHADA, s. a swamp.

JHAJARKHA, s. early dawn, before it is easy to distinguish objects; *bhor* is the more common term.

JHAKORA, *s.* a shower; *jhamáka*, a heavy shower; *jham-jham*, heavy continued rain, *jhamar jhamar*, a light dropping rain; *jhar*, heavy rain hence *jharájhar*, heavily, rapidly; *jharí*, continued rain.

JHAM, *s.* a large spade or shovel used by divers in sinking wells.

JHANDÍ, *s.* a flag-staff.

JHARÍ or *jangal*, *s.* brush-wood, also *jhúngá*.

JHAROTÁ, *s.* the close of the season.

JHAU', *s.* tamarisk, *jawásá*, species of tamarisk.

JHAUA, *s.* a large open basket, so called because it is made from the twigs of the *jháú*.

JHAWAR, *s.* low land flooded by rain. See also *jhábar*.

JHIRÍ, *s.* blight.

JHIRRÍ, *s.* a small spring dug in a *nálá*, where water percolates a few feet below the surface; also *gherúá*.

JHOJH, *s.* the stomach. See *gosht*.

JHOLA, *s.* a cold wind which affects wheat by drying up the ears.

JHOLÍ, *s.* a cloth or sheet for winnowing grain when there is no wind.

JHORA', *s.* refuse of the harvest floor; also called *dánth*.

JHORNA, *v.* to shake fruit from the tree.

JHUNTHAR, *s.* yielding two crops.

JHUTHÍ GAWAHÍ, *s.* false evidence.

JIHA'T, *s.* duties on manufactures.

JINS. *s.* grain, produce, goods, species, race, —*álá*, grain of the best quality; —*adná*, inferior grains, —*wár*, relative to crops; a rate or rent assessed on crops, a crop estimate of rental. *Ibnáe jins*, kindred. The principal crops under cultivation in India are:

English name.	Scientific name.	Native names.
	<i>Cereals.</i>	
Wheat.	Triticum vulgare.	Gehún, Hind. Gom. Beng. Godumbay arisee, Tam.
Barley.	Hordeum hexastichon, &c.	Jau, H. Barlee arisee, Tam. Java, Tel.
Paddy and Rice.	Oryza sativa.	Dhán, H. Arisee, Tam.
Maize.	Zea Mays.	Makká, H. Makka-cholum, Tam.
Great Millet.	Sorghum vulgare.	Juár, H. Juári. Dec. cholum, Tam.
Spiked Millet.	Penicillaria spicata.	Bajrí, H. Cumber, Tam.
Italian Millet.	Setaria Italica.	Kangú, H. Tenney Tam. Chenna. Dec.
Raggee.	Eleusine coracana.	Ragee, H. Mariá, B. Natchnee, Dec.
Chenna.	Panicum miliaceum.	Sawa, Chenna, H. Katacuny, Tam. Warree, Dec.
Koda.	Paspalum scrobiculatum.	Kodaka, H. Koda, B. Kodro, Mahr.
	<i>Pulses.</i>	
Gram.	Cicer arietinum.	Bút, Chaná, H. Cadalei, Tam.
Cajan Pea.	Cajanus Indicus.	Arhar, Túar, H. Towaray, Tam. Kandaloo, Tel.
Horse Gram.	Dolichos uniflorus.	Kulthi, H. Kolloo, Tam.
Green Gram.	Phaseolus Roxburghii.	Múng, H. Másh, B.
Black Gram.	Ditto, Mungo.	Urd, H. Kálí-múng, B. Oolandoo, Tam.
Peas.	Pisum sativum.	Maṭar, H. Wattana, Dec. Pattanie, Tam.
Lentils.	Ervum lens.	Masúr, H.
Chickling Vetch.	Lathyrus sativus.	Kesári, B. Kusoor, H.
	<i>Garden produce.</i>	
Opium.	Papaver somniferum.	Afúm, H. Abinie, Tam. Afím, Dec.

Tobacco.	<i>Nicotiana tabacum</i> , &c.	Tambákú, H. Tamak., B. Poghei, Tam.
Hemp.	<i>Cannabis Sativa</i> .	Bhang, H. Gánja, B. Gunjá, Tam.
Tea.	<i>Thea Sinensis</i> .	Chá, H. Chái, Guz.
Coffee.	<i>Coffea Arabica</i> .	Qahwá H. Capie, Tam.
Chillies.	<i>Capsicum</i> sp.	Mirchá, H. Mollaghai, Tam. Merapukai, Tel.
Cardamoms.	<i>Elettaria cardamomum</i> .	Iláechí, H. Aila-cheddíe, Tam. Yaylakooloo, Tel.
Pepper.	<i>Piper nigrum</i> .	Mirch, H. Gol-mirch, B. Mellagnoo, Tam.
Ginger.	<i>Zinziber officinale</i> .	Adrak, H. Sookhoo, Tam. Sonti, Tel, Udruck, B.
Arrow-root.	<i>Maranta arundinacea</i> .	Tikur, H. Kooa, Tam.
Cane.	<i>Saccharum officinarum</i> .	Shakar, H. Sukkarei, Tam.
Palm,	<i>Elate sylvestris</i> .	Khajúr, H. Etchumpannay, Tam.
Rape seed.	<i>Brassica Napus</i> .	Sursoo, H. B.
Mustard.	<i>Sinapis</i> sp.	Sarson. Toria, H. Rái, B. Kadaghoo, Tam.
Linseed.	<i>Linum usitatissimum</i> .	Tísí, Alsí, H. Musina, B.
Sesame.	<i>Sesamum indicum</i> .	Til, H. Noovooloo, Tel. Gingelly, B.
Indigo.	<i>Indigofera tinctoria</i> .	Níl, H. Nilum, Tam. Neelie, Tel.
Munjeet.	<i>Rubia cordifolia</i> .	Manjista. H. Manjittee, Tam.
Safflower.	<i>Carthamus tinctorius</i> .	Kusum, H. Kusumbha, B. Sendoorkum, Tam.
Cotton.	<i>Gossypium herbaceum</i> .	Kapás, H.
Bombay Hemp.	<i>Hibiscus cannabinus</i> .	Ambaree. Dec. Mestapat, H. Gongkura, Tel.
Jute.	<i>Corechorus olitorius</i> , &c.	Kushta, H. Bhingeeapat, B.
Flax.	<i>Linum usitatissimum</i> .	Tísí, Alsí, H. Dec. Musina, B.
Sann Hemp.	<i>Crotalaria juncea</i> .	Sann, B. H. Janapanar, Tam. Shanamoo, Tel.
True Hemp, (when cultivated as fibre, not narcotic.)	<i>Cannabis sativa</i> .	Bhang, H. Ganja, B. Ganja, Tam.

JIRA or *zírá*, s. cummin seed.

JISMANI, a. corporal, *sazá* —, corporal punishment.

JIT, v. to win, to gain. —*patra*, a favorable decision.

JITERA, s. mutual assistance in tillage; also called *jítá*.

It may be given in either of the following ways: (1) a respectable man has bullocks, but no ploughman, a less well to do neighbour has neither. The latter agrees to plough for the former for two days, on getting the loan of bullocks for his own fields for one. (2) Two neighbours have a bullock each, they agree to unite them and work the pair alternate days.

JIWAN-BIRT, s. a stipend allowed to the family of an old deceased servant. See *birt*.

JOG, s. one in whose favor a bill is drawn, *jogí*, a mendicant.

JOHAR, s. a tank, reservoir.

JOKHAI, s. weighment, the weighman's perquisite.

JOT, s. the holding of a cultivator, cultivation, tillage; also rent paid by a cultivator.

JOTA, s. *jotár*, *jotiyá* and *jotan*, a cultivator of land.

JUA, s. the yoke of a carriage or plough.

JUAR, s. (*Holcus sorgum*, *sorgum vulgare*), a species of millet. Also called *jundrí*, chiefly used as fodder for cattle, both in its green and dried condition.

JUGALNA, v. to chew the cud.

JUNUN, s. insanity, madness.

JURA, s. a rope of twisted grass; also the knot into which *Hindús* tie their hair at the back of the head.

JURM, s. crime, an offence, —*khafíf*, a petty offence; aailable offence. —*khiláf wazai ba sarkár*, an offence against the State. —*khiláf wazai fitrí*, an unnatural offence, but *iglam* is more commonly used. —*sangín*, a non-ailable offence, a grave offence.



JURMANA, *s.* fine, penalty.

JUTIYAN, *s.* lands which bear two harvests a year. *Do faslí* is the common term in Oudh.

JUTUR, *s.* cultivated land.

JUWARA, *s.* as much land as a pair of oxen can plough.

## K.

KABALA, *s.* a bill of sale, a title deed.

KABAR, *s.* a black soil of Bundelkhand.

KABIL, *a.* worthy, fit, capable.

KABIN, *s.* a dower, a marriage portion (see *dáij*). *Kábín-náma*, deed of dower.

KABIZ-O-DAKHIL, *s.* an occupant in possession. *Kábiz-shikmí*, an under tenant, an under tenure holder, —*dar-miání*, an under proprietor.

KABL, *ad.* prior to, before.

KABULI-MITTI, *s.* Armenian bole.

KABULIYAT, *s.* the counterpart of a lease, also the engagement of the *málguzárs* to pay the Govt. revenue; agreement, acceptance.

KABZ, *s.* a practice which prevailed under the Oudh native Govt. of assigning revenues due or to be due by landholders, in lieu of pay to the troops. It was of two kinds the *lákalamí kabz*, or pledge to collect and pay a certain sum, for which the estate was held to be liable; and the *amání* or *wasúli-kabz*, or pledge to pay to the collector or troops the precise sum which the commandant might be able to collect from the estate put under him. In the first the commandant who took the *kabz* had to pay to the Govt. collector or the troops, the full sum for which the estate was held to be liable whether he was able to collect it or not, and his *kabz-ul-wasúl* or receipt was valid at the Treasury, as so much money paid to the troops.

In the second it was valid only as a pledge to collect as much as he could, and to pay what he collected to the Govt. collector or the troops he commanded. The *ḡabz-dār* was always allowed a percentage on his collections called *ḡabzāna*, as his remuneration, generally 5 per cent; and he had other perquisites during his possession such as the proprietor's *nazrāna*, &c. It was not unusual for an oppressed land-holder to get a military friend to take his estate in *ḡabz*, paying him a percentage, to escape from an extortionate *ḡabz*. This system was of old origin and its abolition was one of the abuses which the Emperor Akbar put a stop to during his Govt., but we found it in full operation in Oudh.

**ḡABZA-DAḡHIL**, s. possession, tenure, *ḡabza mustājārī*, a farming tenure.

**ḡABZADARĪ**, s. occupancy; the right of occupancy in Oudh, is called *ḡaḡḡ ḡabzadārī*.

**KACHAHRĪ**, s. court, office.

**KACHHAR**, s. or *kachhiyār*, the sloping banks of a river, and the alluvial soil adjoining; also called *mānḡhā* and *kādir*, q. v.

**KACHIYA**, s a sickle, also *hassia*.

**KADD**, s. enmity, trouble, labour, enquiry, search, —o *kā-wish*, search, application, enquiry,

**ḡADIM**, a. ancient, *jadīd*, modern, —*raiyat*, an old cultivator, an occupant of land by old hereditary descent.

**KADIR**, s. see *khādar*.

**KADIRAS**, s. an occupant, hereditary cultivator, subject only to payment of public dues.

**KAḡALAT**, s. security, pledge, —*ārāzī*, an assignment on lands.

**KAḡĪ**, a. sufficient, enough.

**KAḡIL**, s. a surety.

KAHMAN, *s.* see *ghumáo*.

KĀID, *s.* imprisonment, confinement; also a restriction or limit, —*tanháí*, solitary confinement, —*sakht*, rigorous imprisonment, —*mahz*, simple imprisonment, —*bejá*, illegal confinement, *kaidí*, a prisoner.

KĀIFIYAT, *s.* a statement, report, nature, remarks, circumstances, account, particulars, —*ká makám*, a lovely place.

KĀIHIM, *s.* provision given to a plough-man.

KĀIM-MUKĀM, *s.* officiating, representative, locum-tenens.

KĀLADĀNA, *s.* the pharbitis nil, a purgative seed.

KĀLLAR, *s.* barren, sterile, salt, marsh.

KĀLWAR, *s.* a distiller; the name is said to be derived from *kal* a machine (the still which they use). See *Ābkár*.

KĀMAL or *kaṇwal*, *s.* the Indian sacred bean, the lotus.

KĀMALĀ, *s.* a caterpillar, destructive to trees; the palmer worm. The touch of this insect is exceedingly irritating to the skin, more so than the sting of nettles.

KĀMPNI-BĀCHĪ, *s.* is an impost to which non-agricultural residents with a few exceptions are liable, it is a ground rent for the land one's tenement occupies; it much resembles *mohtarfah*.

KĀMYĀB, *a.* successful.

KĀNAK, *s.* the *dhatúrá* or thorn apple.

KĀNĀYA, *s.* an allusion.

KĀNCH, *s.* a coarse-glass made from the barren soil known as *úsar* or *reh*, from which womens bangles, (*chúrí*) and preserve or pickle jars, (*achárí*) are made. The earth is collected from the surface of the most barren spots and formed into small shallow round tanks, a yard in diameter. Water is then poured in, and the tank filled to the surface, with an additional supply of the earth, and smoothed over. This tank is then left exposed to the sun for two days, during the hottest and driest months

of the year, March, April and May and part of June, when the crust formed on the surface, is taken off. The process is repeated once; but in the second operation the tank is formed around and below by the debris of the first tank, which is filled to the surface, after the water has been poured in, with the first crust obtained. The second crust is called the *reha*, which is carbonate or bicarbonate of soda. This is formed into small cakes, which are baked to redness in an oven, or crucible, to expel the moisture and carbonic acid which it contains. They are then powdered to fine dust, which is placed in another crucible, and fused to liquid glass, the *reha* containing in itself sufficient silica to form the coarse glass used in making bracelets, &c. See *nimaksár*.

KANKUT, s. mode of receiving grain as revenue, an appraisement of produce on the field valuation. See *batái*.

KANS, s. a useless grass, the *saccharum spontaneum*.

KANTA, s. poorish land, near the *Jumna*.

KANUNGO, s. a revenue officer subordinate to the *tahsildár*, whose appointment is usually hereditary. His duties are, to receive reports from *patwáris* (1) of all new cases of alluvion and diluvion, (2) of all deaths, changes of possession, sales, leases, gifts of land, and other circumstances which entail a change in the register of mutations, and (3) of calamities of season; and (4) to receive by the 1st September, arrange and test the *Patwári's* papers in duplicate, sending one copy to the Sadar within two months, and testing not less than 10 per cent of the fields in each estate. Every new entry by the *patwári* to be tested.

KAPAS, s. the cotton plant (*Gossypium herbaceum*) also the produce of the same before the seed (*binour* or *binoulá*) is separated from the fibre (*ruí* or *pumba*.) The indigenous cotton tree which yields a weak, soft, fine fibre, chiefly

used in stuffing pillows, is called *semal* (*bombax heptaphyllum*.) In E. Oudh the pod is called *dherí*, the cotton-gin which can be purchased for 8 or 10 *sers* of uncleaned cotton, is called *otní*, and in some places *charkhí*; but there the latter word is applied to the spinning-wheel which spins the fibre into thread. Clean cotton is as one to five or six of the raw staple. Meerut, Agra, Rohilkhand and Allahabad are the great cotton producing divisions of the N. W. P. and their average yield per acre is 152 lbs. The area under cotton in the N. W. P. in 1870 was 11,60,898 acres, the estimated yield was 9,73,440 *mans*, but the season was a bad one and only 4,63,802 *mans* was gathered. It is the special staple of the C. Provinces and the Berars, the black cotton soils of which are proverbial. In the map attached to the cotton Hand-book. Oudh appears amongst the places which both import and grow cotton to an appreciable extent for local consumption. In Oudh cotton is rarely sown as a separate crop, the common practice being to plant it with Indian corn, *arhar*, &c. on high lands on which the rain water does not lie. The indigenous sorts in Gorakhpúr and neighbouring districts are *kúktí* which is sown in February, in calcarious soils when the ground has been but slightly prepared: it is picked in September and October; it is an annual and the same ground is never used for it in two consecutive seasons. *Murwa*, if carefully tended, is triennial or even quinquennial; it is generally grown in both silicious (*bangar*) and calcarious (*bhat*) soils as a border round sugar-cane and vegetable plots. The *Desí* or universally indigenous variety, is common to all of this part of the country; it is sown in June in ground but slightly prepared for its reception, and does not yield till the following April. It is an annu-

al, bears pods for 4 or 6 weeks only, and is then cut down. In Mahowadaba in the Bastí district and at Tanda in Faizábád there was and still is a very considerable handloom industry, (there are still from 5 to 6,000 looms in the latter district), having intimate trade relations with Nepal, where their coarse country cloths are preferred to the finer manufactures of Manchester:—And at Jais in the Ráe Barelí district the weavers were nearly as famous as those of Dacca (notwithstanding the coarseness of the raw cotton they had to use), for the fineness of their muslins and the beauty of the designs which they used to introduce into them. The English rule is however proving fatal to these industries, Manchester having proved disastrous to the first and the absence of a Native court to the other class of indigenous stuffs; as a consequence of this the majority of the Native weavers now use English instead of home-spun thread. The weavers nearly all work on a system of advances regularly made to them by wholesale dealers of Futtehgarh, Cawnpúr and Lucknow, and they have also large transactions with Bútwal. In connexion with weaving, stamping (*chhápná*) and dyeing (*rangná*) are also considerable industries in the neighbourhood: one of these printers employs as many as 50 hands. It is a strange fact that so extensive a colony of people who derive their bread mainly from cotton, should be found settled in a district where scarcely any cotton is grown, and it has mostly to be brought from the Doáb, overland. In Bundelkhand the *már* or *maura*, black marl of first quality, is the most productive soil in the country. The average produce of cotton in this soil is 286 lbs. per acre, one-third being the proportion of clean cotton to the raw produce. *Purwa* is a reddish soil, a mixture of sand and clay, and yields 191 lbs. per

acre, two-sevenths being the proportion of cleaned cotton. *Ráńkur* is a light colored sandy, gravelly soil, and yields 143 lbs. per acre, one-fifth of the produce being the weight of cleaned cotton. Even in Bundelkhand cotton is sown as a mixed crop, and not alone. It is sown in the beginning of the rains, and if the season is favorable, picking begins in the middle of September in the poorer soils, but not till the end of October or even later in the rich ones. Two ploughings and three weedings are necessary. The seed is rubbed in moist cowdung to serve as manure and it is sown broadcast. The crop is generally mortgaged and the growers are usually at the mercy of the money lender. The cost of cultivation per acre is Rs. 9. After the removal of the fibre the seed (*binaulá*) finds a ready sale in E. Oudh for feeding cattle, at from 40 to 50 *sers* for the rupee.

KAR s. also *kám*; business, affair, work, profession; —*ámad*, useful, profitable; —*ázmúda*, experienced, practised; —*bár*, business, affair, avocation; —*báří*, a trader, a transactor of business, a manager or officer; —*khána*, a workshop, a manufactory, a place where business is carried on; —*pardáz*, a manager, one who carries on business; —*pardází*, management of business; —*rawái*, proceedings, procedure, management.

KARGAHI, s. a former cess on weavers, a loom tax.

KARHA, s. taking advances.

KARHA, s. division of crops in equal proportions.

KARIAT, s. villages, the plural of *kariya*.

KARINDA, s. a manager, the agent of a landowner.

KARMJURIA, s. assignments from *Khálsá* lands to the junior branches of a *Rájpút* family.

KAROH, or *kos* or *krosa*, s. a land measure equal to about two miles, but varying all over India. In some places it

is not more than a mile and a quarter, for instance about Delhi; on the other hand in Bundelkhand it is nearly 3 miles. Two *dháps* equal to one *kos*. A *gaú kos* is as far as one can hear a cow bellow.

ḲARZ, s. a loan, a debt; —*dár*, a debtor.

ḲASAM, s. an oath. Also *halaf*: *darog. halfí*, perjury.

KASAR, s. fraction; plural, *kasúr* or *kasrát*, fractions.

ḲASBA, s. a large village; a town.

KASERU, s. (*Cyperus tuberosus*). The *kaserú* is the root of the water grass called *gond* and is dug up after the water has dried up. It is highly esteemed for its reputed cooling properties and finds an extensive sale in large towns and *bázárs*, the ordinary price being two *ánás* per *ser* standard weight. The digging is a very laborious process, as the coveted root lies very deep in the ground. *Pásís*, *Kahárs*, and *Kurmís* are the most industrious searchers, and are allowed three-fourths of their finding on condition of yielding up the remaining share to the lord of the manor.

KASHT, s. cultivation, tillage. *Káshtkár* or *kisán*, a *raiyat* who cultivates by written or verbal agreement, in the village to which he belongs and in which his ancestors preceded him. See *asámí*, *ḵabzadárí* and *raiyat*; *káshtkár mahz*, tenant or cultivator at will. To the most thoroughly practical of all Settlement officers, C. A. Elliott, we are indebted for the collection of four years agricultural statistics of *mauza* Bijádhurpúr, *zilla* Farrukhábád. The following diary for the apparently average year 1870-71, shows all the agricultural operations of the village, the times and seasons at which the various processes are carried out; when the cultivator is most busily employed, and when his cattle; when each of the crops grown in the village is sown and harvested, and the



variety of processes each goes through. The village is favorably situated for manure, being within three miles of a large town: the result is that a distinctive feature of the locality is that year after year the ground goes on yielding three crops, *first* Indian corn, *second* potatoes and *third*, tobacco. In a considerable area however, only the usual *kharíf* and *rabí* crops are grown; but there is hardly any cane, cotton or rice. During the month of June, the old agricultural year comes to an end, and the first ploughings for the rain crops of the new year begin. At the end of each month's operations, the statistics relating thereto are noted; with regard to sowing, ploughing and irrigation, the statistics show the area sown, ploughed, and irrigated, and the time taken to plough it; while for weeding, reaping, threshing, &c., the figures show the number of men and cattle, or rather the number of days that was required for the purpose. Finally it may be mentioned that in the year under observation  $86\frac{1}{2}$  out of  $164\frac{1}{2}$  *bíghs* of land produced the third crop referred to, and it is only after potatoes or carrots as a second crop, that a third crop can be grown. Tobacco and melons are alone grown as a third crop. Indian corn is the *first* crop, sown in June, July and harvested in August, September. In October, November potatoes are planted as a *second* crop, and taken up in February and March; and *third* tobacco or melons are sown in April and gathered in May-June.

#### DIARY

**JUNE, 1870.** This year the season is somewhat late. The irrigation of the remaining hot weather crops still goes on, nor is it over before the 9th for melons, the 13th for tobacco, the 19th for *arwí*. The tobacco is all out by the 17th, but drying it and twisting it into ropes, gives occupation to the cultivator until the 26th. Mean-

while, ploughing has commenced, and goes on steadily throughout the month. A little fodder *juár* is sown, and on the 25th and 26th a few fields of Indian corn, when further work was stopped by the rain, which kept the whole village in doors till the end of the month.

*Statistical result.*

Irrigation.	acres.	days.	1 acre in.
Tobacco,	10	37	3·7 days.
• Melon,	6	26	4·3 „
Harvesting.		men.	men to 1 acre.
Cutting tobacco,	8	51	7
Twisting ropes,	9	198	23
Ploughing,	21½	55	2·6 days.

JULY. The rain fell heavily for the first six days; when the weather cleared sowing began in earnest. Indian-corn was sown from the 7th to the 18th, and *juár*, cotton, indigo and hemp sowings went on simultaneously. Soon after the plough was run through the earlier crops of indigo, *juár*, and cotton, which had sprung up to loosen the earth about the roots. The Indian-corn fields were also weeded. Meanwhile the ploughs had been at work from the 7th, daily, till the end of the month. The ploughing was partly for the *kharíf*, but chiefly for fields intended to grow *rabí* crop. The manure that had been scattered over the fields was thus worked into the soil.

*Results.*

Ploughing.	acres.	days.	1 acre in.
For <i>rabí</i> ,	93	168	1·8 days.
Sowing.			
• <i>Makká</i> ,	34	82	2·4 „
<i>Juár</i> ,	60	130	2·1 „
Weeding.		men.	men to acre.
<i>Makká</i> ,	32	289	9

**AUGUST.** This year the *juár* sowings were over by the 3rd. Up to the 17th Indian-corn and cotton were being weeded. From 11th to the 21st the *juár* crops were being weeded and reploughed (*goyná*). Manure was scattered over the fields, and ploughed in. For the first 22 days of the month ploughing went on steadily.

*Results.*

Sowing.	acres.	days.	1 acre in.
<i>Juár</i> ,	4	7	1·7 days.
Ploughing.			
For <i>rabí</i> ,	245	425	1·7 „
Weeding.			
<i>Makká</i> ,	37	375	10 men.
<i>Juár</i> ,	12	162	13 „
Cotton,	6	62	10 „
Reploughing.			
<i>Juár</i> crops } ( <i>goyná</i> ), }	37½	51	1·3 days.

**SEPTEMBER.** The chief work this month was to cut the Indian-corn and dig up the roots as a preliminary to ploughing. There was still a little fodder *juár* standing, which was cut on the 27th. The fields having been cleared of the *makká* crop, some during the latter half of the month were sown with carrots. In others, from 22nd to 25th, manure was laid down, and during the remaining five days of the month ploughed into the land for the potato crop.

*Results.*

Harvest.	acres.	men.	1 acre to.
Cutting <i>makká</i> ,	28	204	7 men.
Ploughing,	30	77	2·5 days.

**OCTOBER.** Ploughing went on vigorously for the first 20 days, partly for the *rabí*, partly for potato crops. For

the latter, manuring was busily carried on till the 21st, and as the fields were manured, the potatoes were sown. The sowing chiefly took place between the 9th and 24th, but was going on to some extent throughout the month. No sooner is it sown, than irrigation commences, and as soon as the plant begins to shoot, the ridges have to be raised and dressed. Carrot sowing is carried on from last month and lasted till the 6th. Meanwhile the *juár* crops were being cut until the 24th. The whole of the *rabí* sowings also were completed during the last ten days. Altogether it was a very busy month indeed.

*Results.*

	acres.	men.	1 acre to.
Manuring for potatoes,	24	164	7 men.
Ploughing,	252	569	2·2 days.

NOVEMBER. This year potato sowings were over by the 11th. Meanwhile, the crops sown last month had to be irrigated, and have the ridges dressed. These two operations went on daily throughout the month. Carrots are weeded and irrigated, some even being sown as late as the 18th. The last *rabí* sowings were over on the 6th. Meanwhile the *juár* harvest commenced on the 1st, but the greater part was cut from the 13th to 16th. Some indigo seed was cut. The little rice that was grown was also cut and threshed. During the last week the first *rabí* waterings took place.

*Results.*

	acres.	men.	1 acre to.
Potatoes.			
Sowing,	1¼	26	20 men.
Dressing,	24	437	18 „
Irrigating,	39½	191 days.	5 days.
<i>Rabí.</i>			
Ploughing,	10¼	31	3 „

DECEMBER. The great feature of this month is *irrigation* to potatoes, carrots, and the *rabí* crops. Besides this, the only other work the cultivators have, is to dress the ridges in the potatoe fields. This employed them the first half of the month, after which the ridges were not again touched.

*Results.*

Potatoes.	acres.	men.	1 acre to.
Dressing,	10½	231	22 men.
Irrigating,	63	257 days.	4 days.

*Rabí.*

Irrigating,	41	205 „	5 „
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JANUARY, 1871. For the first half of the month irrigation is still the main work, potatoes, carrots, and the *rabí* each getting their share. Two days heavy rain then stopped all work, when it cleared the potato digging began and with it carrots were also dug up.

*Results.*

Potatoes.	acres.	days.	1 acre to.
Irrigating	41	168	4 days.

*Rabí.*

Irrigating,	27	130	5 „
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FEBRUARY. Potato digging had already commenced the previous month, but it was not completed until after the end of this month. Meanwhile the potatoes were being irrigated up to the very last. The *rabí* was being irrigated at the same time, throughout the month. The vacant potato fields were ploughed, and towards the end of the month the first melons and tobacco sowings took place.

*Results.*

Irrigation.	acres.	days.	1 acre to.
Potatoes,	12	49	4 days.
<i>Rabí,</i>	24	101	4½ „

Potato.

Digging, 14 101 men. 7 men.

Ploughing, 13 24 days. 2 days.

**MARCH.** This was a very busy month. Potato digging went on busily until the 22nd. After 12 days of irrigation, the *rabí* harvest commences, and continues till the end of the month. Meanwhile the potato fields are ploughed up, and tobacco and melons sown. The chief tobacco sowings took place about the middle of the month. From the 12th irrigation for the tobacco. The *sarson* was cut from 11th to 19th, and the *arhar* from the 19th to the end of the month.

*Results.*

Irrigation. acres. days. 1 acre in.

*Rabí*, 7 29 4 days.

Tobacco, 8 27 3½ „

Harvesting.

Digging potatoes, 3 50 men. 17 men.

Reaping *rabí*, 67 380 5 „

*Sarson*, 23 71 3 „

*Arhar*, 54 285 5 „

Sowing tobacco, 7 105 15 „

Ploughing, 10 23 days. 2¼ days.

**APRIL.** Tobacco and melons were irrigated and weeded assiduously all the month through. The *arhar* and wheat had been all reaped by the 2nd, but threshing went on every day till the month's end. The first indigo sowings took place on the 12th.

*Results.*

Irrigation. acres. days. 1 acre to.

Tobacco, 21 75 3½ days.

Melons, 19 86 4½ „

Weeding.

Tobacco,	11	97 men.	9 men.
Melons,	11	115	10 „
Harvest.			
Threshing <i>rabí</i> ,	32	{124 bks. 118 men.	4 bullocks. 4 men.

MAY. This year also tobacco and melons are being watered all the month. Towards the end of the month the tobacco is being cut, the melons gathered. Meanwhile the *rabí* crops is being threshed. The vacant *rabí* fields are being ploughed up for the rain crops, the first sowing of fodder *juár* and *arwí* taking place on the 12th; this soon has to be watered.

*Results.*

Irrigation.	acres.	days.	1 acre to.
Tobacco,	19½	70	3½ days.
Melons,	12½	53	4 „
Weeding.			
Tobacco,	5¾	58 men.	10 men.
Threshing.			
<i>Rabí</i> ,	39	{117 bks. 112 men.	3 bullocks. 9 men.
Cutting.			
Tobacco,	5¼	33	6 „

KASÍ, s. a measure equal to 2 paces, each pace being 36 finger breadths, taken across the first joints of the first and fourth fingers.

KASÍR, a. many, much, abundant, numerous, —*ul-azwáj*, polygamist, —*ul-ayál*, having a numerous family.

KASÍR KASARWAT, s. profit and loss.

KASRAT RÆ, s. majority of votes. —*se*, abundantly, numerously, in plenty.

KATHA, s. twentieth part of a *jaríb*, also called *gatthá*.

KATIAN-TERIJ, s. a paper which shows the total amount

of land in each *raiyat*'s possession and the details of cultivation.

KATIB, s. a writer, a scribe; also *rákim*.

KATILA, a. brave, gallant, also thorny.

KATKABALA, s. a kind of mortgage.

KATKINA, s. a sub-lease, an underfarm, —*dár*, an under tenant, a farmer, a renter; —*dená*, to sub-let, to let in farm.

KATL, s. murder, —*amad*, wilful murder, —*i bá-sabab*, murder by intermediate cause, —*káim mukám bá-khatá*, homicide by misadventure, —*i khatá*, accidental homicide. —*i insán*, homicide, —*insán mustalzim sazá*, culpable homicide. —*gáh*, place of execution or of slaughter.

KATNI, s. the harvest.

KAUL, s. promise, also *ikrár* and *muáhada*, —*karár*, literally an agreement, technically the arrangement as to the coming year's rent made in *Asárh* which can only be infringed by flagrant breach of custom.

KAURI, s. a small shell; the currency table is as follows:  
26 *kaurí* = 1 *damrí*; 1 *damrí* = 3 *dám*; 20 *damrí* = 1 *áná*;  
16 *ánás* = 1 rupee; 25 *dám* = 1 pice. The number of *kaurís* in a *damrí*, and of pice in a rupee vary, and in practice, *damrí*, *dám* and *áná* are imaginary pieces.

KAWAL, s. unripe corn removed for immediate use instead of being removed to the threshing floor.

KHAD or *kháw*, s. manure, also *páns*.

KHADAR, s. a sheet of land enriched by alluminous deposit, on the banks of a river, see *manjha*, and *kachhár*; high lands are also sometimes so called; they are likewise known as *bángar*.

KHADT, s. a grass that grows in ponds.

KHAFF, a. frivolous, light, undignified, of light character, of no weight or consequence, immoral.